AN ESSAY FOR THE RECORDING OF ILLUSTRIOUS Providences:

Wherein an Account is given of many Remarkable and very Memorable Events, which have hapned this last Age;

Especially in

NEW-ENGLAND.

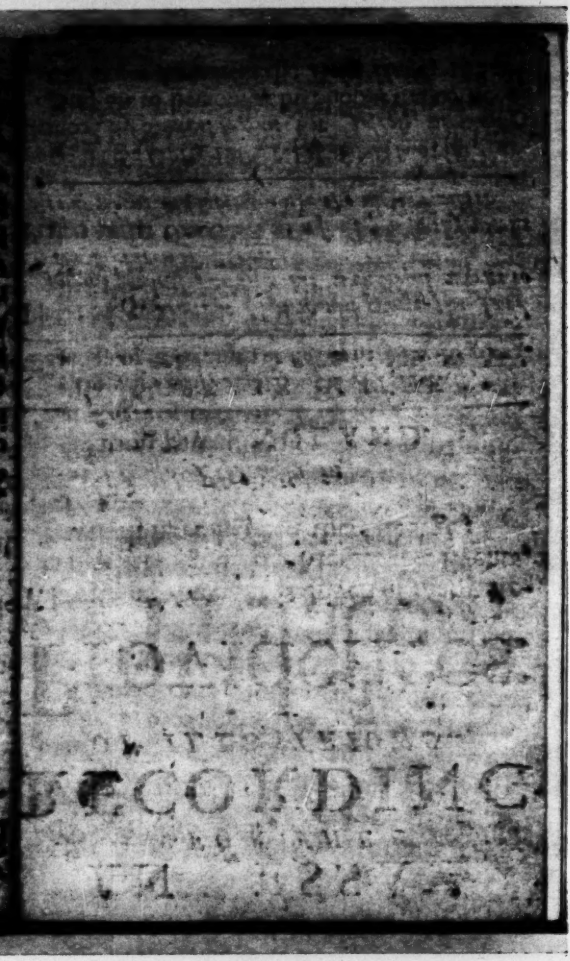
By *INCREASE MATHER*,
Teacher of a Church at *Boston* in *New-England*.

Psal. 107. 5. *Oh that Men would praise the Lord for his goodness, and for his wonderful works to the Children of Men.*

Psal. 145. 4. *One Generation shall praise thy works to another, and shall declare thy mighty Acts.*

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THE

Preface.

ABout six and twenty years since a *Design for the Recording of Illustrious Providences*, was under serious consideration among some eminent Ministers in *England* and in *Ireland*. That occasion was principally the well known Learned Mr. *Matthew Poole*, whose *Synopsis Criticorum*, and other Books by him published, have made him famous in the World. But before any thing was brought to effect, the Persons so [illegible]

the Subjects proper for this *Record*, and some Rules for the better managing a design of this nature, are described. In that *M. SS.* I find notable Stories related and attested, which elsewhere I never met with. Particularly, the Sory of Mr. *Earl* of *Colchester*, and another mentioned in our *subsequent Essay*. And besides those, there are some very memorable Passages written, which have not as yet been published, so far as I understand. There are in that *M. SS.* several *Remarkables* about *Apparitions*, e. g. It is there said, that Dr. *Frith*, (who was one of the Prebends belonging to *Windsor*) lying on his Bed, the Chamber Doors were thrown open, and a Corps with attending Torches brought to his Bed-side upon a Bier; The Corps representing one of his own Family: After some pause, there was such another shew, till he, the said Dr. his Wife and all his Family were brought in on the Bier in such order as they all soon after died. The Dr. was not then sick, but quickly

grew

Melancholly, and would rising at Midnight repair to the Graves and monuments at *Eaton Colledge*; saying, that he and his muſt ſhortly take up their habitation among the Dead. The Relater of this Story (a Perſon of great integrity) had it from Dr. *Frith*'s Son, who alſo added, *My Fathers Viſion is already Executed upon all the Family but my ſelf, my time is next, and near at hand.*

In the mentioned *M. SS.* there is alſo a marvelous Relation concerning a young Scholar in *France*: For, it is there affirmed, that this prophane Student, having by extravagant courſes outran his means; in his diſcontent walking ſolitarily, a Man came to him, and enquired the cauſe of his ſadneſs. Which he owning to be want of Money, had preſently a ſupply given him by the other. That being quickly conſumed upon his Luſts; as ſoon as his Money was gone his Diſcontent returned; and in his former Walk, he met with his former Reliever, who again offered to ſupply him; but

askt him to contract with him to be his, and to sign the contract with his Blood. The woful wretch consented: but not long after, considering that this contract was made with the Devil; the terrors of his Conscience became insupportable; so as that he endeavoured to kill himself to get out of them. Some Ministers, and other Christians being informed how matters were circumstanced, kept dayes of Prayer for him and with him; and he was carefully watched that so he might be kept from Self-Murder. Still he continued under Terror, and said he should do so, as long as the Covenant which he had signed, remained in the hands of the Devil. Hereupon the Ministers resolve to keep a day of Fasting and Prayer in that very place of the Field where the distressed creature had made the woful Bargain, setting him in the midst of them. Thus they did, and being with special actings of Faith much enlarged to pray earnestly to the Lord to make known his power over Satan,

in

in constraining him to give up that contract, after some hours continuance in Prayer, a Cloud was seen to spread it self over them, and out of it the very contract signed with the poor creatures Blood was dropped down amongst them; which being taken up and viewed, the party concerned took it, and tore it in pieces. The Relator had this from the mouth of Mr. *Beaumond*, a Minister of Note at *Caon* in *Normandy*, who assured him that he had it from one of the Ministers that did assist in carrying on the Day of prayer when this memorable providence hapned. Nor is the Relation impossible to be true, for *Luther* speaks of a providence not unlike unto this, which hapned in his Congregation.

This *M. SS.* doth also mention some most *Remarkable Judgments* of God upon Sinners, as worthy to be Recorded for Posterity to take notice of. It is there said, that when Mr. *Richard Jaxon* was a Fellow of *Kings Colledge* in *Cambridge*, he led a most vicious life; and whereas

such

such of the Students as were serious in matters of Religion, did endeavour by solemn Fasting and Prayer to prepare themselves for the Communion which was then (this was about the year 1636) on *Easter-Day*. This *Juxon* spent all the time of preparation in Drunken wild Meetings, and was up late and Drunk on the Saturday night. Nevertheless, on the Lords day, he came with others to the Communion, and sat next to the Relator, who knowing his Disorder the night before, was much troubled: but had no remedy; Church-Discipline not being then so practised as ought to have been. The Communion being ended, such of the Scholars as had the fear of God in their hearts, repaired to their Closets. But this *Juxon* went immediately to a Drunken-meeting, and there to a Cockfight, where he fell to his accustomed madness, and pouring out a volley of Oaths and Curses; while these were between his Lips, God smote him dead in the twinkle of an eye. And though

Juxon

Juxon were but young, and of a comely person, his Carcase was immediately so corrupted as that the stench of it was insufferable, insomuch that no house would receive it; and his Friends were forced to hire some base Fellows to watch the Carcase till night; and then with Pitch and such like Gums covered him in a Coffin, and so made a shift to endute his Interment. There stood by a Scholar, whose name was *George Hall*, and who acted his part with *Juxon* in his prophaneness: but he was so astonished with this amazing Providence of God, as that he fell down upon his knees, begging pardoning mercy from Heaven, and vowing a Reformation; which vow the Lord enabled him to keep, so as that afterwards he became an able and famous Minister of the Gospel.

One strange passage more I shall here relate out of the *M. SS.* which we have thus far made mention of. Therein I find part of a Letter transcribed; which is as followeth:

Lismore

'Lismore, Octob. 2. 1658. In ano-
'ther part of this Countrey, a poor man
'being suspected to have stollen a Sheep
'was questioned for it; he forswore
'the thing, and wished that if he had
'stollen it, God would cause the
'Horns of the Sheep to grow upon him.
'This man was seen within these few
'dayes by a Minister of great repute for
'Piety, who saith, that the Man has
'an Horn growing out of one corner of
'his Mouth, just like that of a Sheep;
'from which he hath cut seventeen in-
'ches, and is sensible how it grows by
'a flying to his Ear, and
'ing to his eye; which
'but like unto Horn,
'in this Family this
'Gentleman formerly
'eye

I shall say no more concerning the *M. SS.* only that it was sent over to Reverend Mr. *Davenport*, by (as I suppose) Mr. *Hartlib*. How it came to be detained in his hands I know not: though I had the happiness of special intimacy with that worthy Man, I do not remember that ever I heard him speak any thing of it. But since his Death, looking over his *M. SS.* I met with this, and communicated it to other Gentlemen, who highly approved of the [illegible] named as therein. Soon after which [illegible] Proposals in order to the [illegible] drawn up [illegible] Meeting of [illegible] Colony, May the 16th [illegible] the Gentlemen leave to [illegible]

it is necessary that utmost care shall be taken that All, and Only Remarkable Providences *be Recorded and Published.*

II. *Such Divine Judgements, Tempests, Floods, Earth-quakes, Thunders as are unusual, strange Apparitions, or what ever else shall happen that is Prodigious, Witcherafts, Diabolical Possessions, Remarkable Judgements upon noted Sinners: eminent Deliverances, and Answers of Prayer, are to be reckoned among Illustrious Providences.*

III. *Inasmuch as we find in Scripture, as well as in Ecclesiastical History, that the Ministers of God have been improved in the* Recording *and* Declaring *the works of the Lord; and since they are in divers respects under peculiar Advantages thereunto: It is proposed, that each one in that capacity may diligently enquire into, and Record such* Illustrious Providences *as have happed, or from time to time shall happen, in the places whereunto they do belong: and that the Witnesses of such notable Occurrents*

vents be likewise set down in Writing.

IV. *Although it be true, that this Design cannot be brought unto Perfection in one or two years, yet it is much to be desired that something may be done therein out of hand, as a* Specimen *of a more large Volume, that so this work may be set on foot, and Posterity may be encouraged to go on therewith.*

V. *It is therefore Proposed that the Elders may concurre in desiring some one that hath Leisure and Ability for the management of such an undertaking, with all convenient speed to begin therewith.*

VI. *And that therefore other Elders do without delay make Enquiry concerning the* Remarkable Occurrents *that have formerly fallen*

fallen out, or may fall out hereafter, where they are concerned, and transmit them unto the aforesaid person, according to the Directions above specified, in order to a speedy Publication.

VII. *That Notice be given of these Proposals unto our Brethren, the Elders of the Neighbour Colonies, that so we may enjoy their Concurrence, and Assistance herein.*

VIII. *When any thing of this Nature shall be ready for the Presse, it appears on sundry Grounds very expedient, that it should be read, and approved of in some Meeting of the Elders, before Publication.*

[illegible] being Read and Considered [illegible] the Author of this Essay, was desired to begin the work which he hath [illegible] and I am Engaged to [illegible]

stakes attend what shall be related. Not sure I averr, that there are none such in what follows. Only I have been carefull to prevent them; and as to the substance of each passage, I am well assured it is according to Truth. That rare accident above the Lightning which saw full a wonderful change in the Compasse of a Vessel then at Sea, was set in the Book at page [illegible]. Only it is uncertain whether they were then exactly in the latitude of 38. For they had not taken an Observation for several dayes, but the Master of the Vessel affirms that to be the Latitude so near as they could [illegible]. Since this the Needle was changed by the Lightning [illegible]

be caused by the Lightning. Whether the Magnetick impressions are that part of the Needle being dissipated by the heat of the Lightning, and the effluvia on the South end of the Needle only remaining untouched thereby; be the true natural reason of the marvelous alteration; or whether it ought to be ascribed to some other cause, the Ingenious may consider.

There is another remarkable Passage about Lightning, which happened at Dover in New-England, concerning which I have lately received this following Account.

September 11. 1683. being the Lords Day; There arose [illegible] darkness, Storm accompanied with loud, frequent and fierce [illegible] terrible rumbling Thunders and [illegible] Lightnings. At what time Mr. Cotton Mather of Dorchester remaining [illegible] in Evening Exercise, in company with [illegible] Discoursing of some [illegible] Thunder-claps with Lightning, and the [illegible] effects, and consequents thereof, [illegible] some men in their Houses (there [illegible] present in one room, [illegible] his Wife [illegible]

Child

toes, lay still, blood issuing from his Nose or Mouth. It smote the said *Philip*, made his right Arm sindeless for a time, together with the middle finger in special (of his right hand) which was benummed, and turned as white as Chalk or Lime, yet attended with little pain. After some few hours that finger began to recover its proper colour at the Knuckle, and so did gradually whiten unto its extremity. And although the said *Dolens* felt a most scalding heat upon his Body, as if he had been scorched in the midst of a violent burning fire, yet his Clothes were not singed, neither had the smell of fire passed thereon.

I could not insert this Story in its proper place, because I received it after that Chapter about Thunder and Lightning was Printed. Some credible persons who have been Eye-witnesses of it, inform me, that the Lightning in that House at *Dunbretton*, with the vehemency of its flame, came down the Chimney to make the Fire, which particular was as Remarkable as any of the other mentioned in the Narrative, and therefore I thought good to add it.

In this *ESSAY*, I design no more than a *Specimen*; And having (by the good hand of God upon me) set this Wheel a going, I shall leave it unto Others, whom God has fitted, and shall incline thereto, to go on with the undertaking.

Some *Digressions* I have made in distinct Chapters, handling several considerable *Cases of Conscience*, supposing it not unprofitable, or improper so to do, since the things related gave the occasion; both Leisure and Exercise of Judgment are required in the due performance of a Service of this Nature. There are some that have more leisure, and many that have greater Abilities than I have; I expect not that they should make my *Method* their Standard, but they may follow a better, if they can, as they shall see cause. The [illegible] of *Parallel Stories* in [illegible] I had my reasons, and [illegible] of things here [illegible] hope

hope others will in the next *Essay*.

I could have mentioned some very memorable Passages of Divine Providence, wherein the Countrey in general hath been concerned. Some *Remarkables* of that kind are to be seen in my former Relations of the Troubles occasioned by the *Indians* in *New-England*. There are other particulars no less worthy to be Recorded, but in my judgement, this is not so proper a season for us to divulge them. It has been in my thoughts to publish a Discourse of *Miscellaneous observations, concerning things rare and wonderful; both as to the works of Creation and Providence*; which in my small Readings I have met with in many Authors: But this must suffice for the present. I have often wished, that the *Natural History* of *New-England*, might be written and published to the World; the Rules and method described by that Learned and excellent person *Robert Boyle* Esq. being duely observed therein. It would best become some Scholar that has been born

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in this Land, to do such a service for his Countrey. Nor would I my self decline to put my hand (so far as my small capacity will reach) to so noble an undertaking, did not manifold diversions and employments prevent me from attending that which I should account a profitable Recreation. I have other work upon me, which I would gladly finish before I leave the World, and but a very little time to do it in: Moreover, not many years ago, I *lost* (and that's an afflictive *loss* indeed!) several Moneths from study by sickness. Let every God-fearing Reader, joyn with me in Prayer, that I may be enabled to redeem the time, and (in all wayes wherein I am capable) to serve my Generation.

INCREASE MATHER.

Boston in New-England,
January 1. $168\frac{3}{4}$.

Remarkable Providences.

CHAP. I.

Of Remarkable Sea Deliverances. Mr. Anthony Thacher's *Relation concerning his and his Wives being marvelously preserved above, when all the Ships company perished. The wonderful preservation of Major Gibbons and the company. Several other remarkable Sea-deliverances mentioned by Mr. Janeway, wherein N. B. were never concerned. Mr. Grafton's preservation. A vessel lately coming from Bristol for New-England, several days grievously distressed at Sea, almost [illegible] by a Storm, many Leagues [illegible] preserved [illegible] Another like unto it related [illegible] many years ago.*

THe Royal Pen of the Prophet *David* hath moſt truly affirmed, that they who go down to the Sea in Ships, that do buſineſs in great waters, ſee the works of the Lord, and his wonders in the deep. And in ſpecial, they ſee o wonders of Divine goodneſs in reſpect of eminent Deliverances wrought by the hand of the moſt High, who ſtills the noiſe of the Seas, the noiſe of their waves. It is meet that ſuch Providences ſhould be ever had in remembrance, as moſt of all by the perſons concerned in them, ſo by others, that the God of Salvation, who is the confidence of them that are afar off upon the Sea, may have eternal praiſe. Many remarkable Stories of this kind, are to be ſeen in Books already publiſhed. E.G. in *Mandelſlo*'s Travels, *Hackluit* and *Linſboten*'s Voyages; *Wanley*'s Hiſto y; *Cauſin*'s Holy Court; Mr. *Burton*'s Treatiſes lately printed, and in Mr. *Janeway*'s Sea-Deliverances. I ſhall in this Chapter confine my ſelf unto things which have hapned either in *New-England*, or wherein *New-England* Veſſels have been concerned. We ſhall begin with that *Remarkable Sea-Deliverance* which Mr. *Anthony Thacher* did Experience at his firſt coming to *New-England*. A full and tru

true Relation whereof, I find in a Letter directed to his Brother Mr. *Peter Thacher*, then a Faithful Minister of Christ in *Sarum* in *England* (he was Father to my worthy dear Friend Mr. *Thomas Thacher* late Pastor of one of the Churches in this *Boston*.) This Letter of Mr. *Anthony Thacher's* to his Brother being written within a few dayes after that eminent Providence hapned unto him, matters were then fresh in his memory; I shall therefore here insert his Narrative in his own words; who expresseth himself as followeth;

'I must turn my drowned Pen and shaking 'Hand to Indite the Story of such sad News 'as never before this hapned in *New-England*. 'There was a League of perpetual Friend-'ship between my Cousin *Avery* (note 'that this Mr. *Avery* was a precious holy Mi-'nister who came out of *England* with Mr. 'Anthony *Thacher*) and my self never to for-'sake each other to the Death, but to be par-'takers of each others misery or welfare, 'as also of habitation in the same place. 'Now upon our Arrival in *New-England*, 'there was an offer made unto us. My cousin 'Avery was invited to *Marble-head* to be their 'Pastor in due time; there being no Church 'gathered there as yet, but a Town appointed

to set up the Trade of Fishing. Because many there (the most being Fishermen) were something loose and remiss in their behaviour; my Cousin *Avery* was unwilling to go thither, and so refusing we went to *Newbery*, intending there to sit down. But being solicited so often both by the Men of the place, and by the Magistrates, and by Mr. *Cotton*, and most of the Ministers, who alledged what a benefit we might be to the People there, and also to the Countrey and Common-wealth; at length we embraced it, and thither consented to go. They of *Marble-head* forthwith sent a Pinnace for us and our Goods. We Embarqued at *Ipswich*, *August* 11. 1635. with our Families and Substance, bound for *Marble-head*, we being in all twenty three Souls, *viz.* eleven in my Cousin's Family, seven in mine, and one Mr. *William Elliot* sometimes of *New Sarum*, and four Mariners. The next morning having commended our selves to God, with chearful hearts, we hoised Sail; but the Lord suddenly turned our chearfulness into mourning and lamentations. For on the fourteenth of this *August* 1635. about ten at night, having a fresh Gale of wind, our Sails being old and done were split. The Mariners because that it was night,

'not put to new Sails, but resolved to cast
'Anchor till the Morning. But before day-
'light, it pleased the Lord to send so mighty
'a Storm, as the like was never known in
'*New-England* since the *English* came, nor in
'the memory of any of the *Indians*. It was
'so furious that our Anchor came home.
'Whereupon the Mariners let out more Ca-
'ble, which at last slipt away. Then our
'Sailers knew not what to do, but we were
'driven before the wind and waves. My
'Cousin and I perceived our danger, solemn-
'ly recommended our selves to God the
'Lord both of Earth and Seas, expecting
'with every wave to be swallowed up and
'drenched in the Deeps. And as my Cousin,
'his Wife, and my tender Babes sat comfort-
'ing and chearing one the other in the Lord
'against ghastly Death, which every moment
'stared us in the face, and sat triumphing
'upon each ones Forehead, we were by the
'violence of the Waves and fury of the
'(by the Lords permission) lifted up upon a
'between two high Rocks, yet all was
'Rock, but it raged with the stroke
'came into the Pinnace, so as we were
'up to our middles in water as we
'the Waves came furiously and
'and against us, like by

the Rocks proportion could not lift us off, but beat her all to pieces. Now look with me upon our distress, and consider of my misery, who beheld the Ship broken, the water in her, and violently overwhelming us, my Goods, and Provisions swimming in the Seas, my Friends almost drowned, and mine own poor Children so untimely (if I may so term it without offence) before mine eyes drowned, and ready to be swallowed up and dashed to pieces against the Rocks by the merciless waves, and my self ready to accompany them. But I must go on to an end of this woful Relation. In the same room whereas he sat, the Master of the Pinnace not knowing what to do, our fore-Mast was cut down, our main-Mast broken in three pieces, the fore part of the Pinnace beat away, our Goods swimming about the Seas, my Children bewailing me, as not pitying themselves, and my self bemoaning them; poor Souls, whom I had occasioned to such an end in their tender years, when they could scarce be sensible of death. And so likewise my Cousin, his Wife, and his Children, and both of us bewailing each other, in our Lord and only Saviour Jesus Christ, in whom only we had comfort and cheerfulness, insomuch that from the grea-

to the least of us, there was not one shrieke
or out-cry made, but all as silent sheep were
contentedly resolved to die together lovingly, as since our acquaintance we had lived
together friendly. Now as I was sitting in
the Cabbin room-door with my body in the
room, when lo one of the Sailers by a wave
being washed out of the Pinnace was gotten in again, and comming into the Cabbin
room over my back, cried out, we are all
cast away, the Lord have mercy upon us; I
have been washed over-board into the Sea,
and am gotten in again. His speeches made
me look forth. And looking towards the
Sea, and seeing how we were, I turned my
face to my Cousin and the rest, and spake
these words, Oh Cousin, it hath pleased God
to cast us here between two Rocks, the
shoar not far off from us, for I saw the tops
of Trees when I looked forth. Whereupon
the Master of the Pinnace looking up at the
Scuttle hole of the quarter Deck, spake not
at it, but I never saw him afterwards. Then
he that had been in the Sea, went out again
by me, and leapt overboard towards the
Rocks, whom afterwards also I could not
see. Now none were left in the Barque
that I know or saw, but my Cousin, his Wife
and Children, my self and mine, and his
maid.

maid-servant. But my Cousin thought I would have fled from him, and said unto me, Oh Cousin leave us not, let us die together, and reached forth his hand unto me. Then I letting go my Son *Peter*'s hand took him by the hand, and said, Cousin, I purpose it not, whither shall I go? I am willing and ready here to die with you and my poor Children. God be merciful to us, and receive us to himself, adding these words, the Lord is able to help and deliver us. He replied, saying, truth Cousin, but what his pleasure is we know not; I fear we have been too unthankful for former deliverances, but he hath promised to deliver us from sin and condemnation, and to bring us safe to heaven through the allsufficient satisfaction of Jesus Christ, *this therefore we may challenge of him.* To which I replying said, that is all the deliverance I now desire and expect. Which words I had no sooner spoken, but by a mighty wave I was with the piece of the Barque washed out upon part of the Rock, where the wave left me almost drowned, but recovering my feet I saw above me on the Rock my Daughter *Mary*, to whom I had no sooner gotten, but my Cousin *Avery*, and his eldest Son came to us, being all four of us washed out by one and the same Wave,

we

went all into a small hole on the top of the Rock, whence we called to those in the Pinnace to come unto us, supposing we had been in more safety than they were in. My Wife seeing us there was crept up into the scuttle of the Quarter Deck to come unto us, but presently came another wave and dashing the Pinnace all to pieces, carried my Wife away in the Scuttle, as she was, with the greater part of the quarter Deck unto the Shoar; where she was cast safely, but her Legs were something bruised, and much Timber of the Vessel being there also cast, she was sometime before she could get away, being washed by the Waves. All the rest that were in the Barque were drowned in the mercilesse Seas. We four by that wave were clean swept away from off the Rock also, into the Sea; the Lord in one instant, of time disposing of fifteen Souls of us, according to his good pleasure and will. His pleasure and wonderful great mercy to me was thus. Standing on the Rock as before you heard, with my eldest Daughter, my Cousin and his eldest Son, looking upon, and talking to them in the Barque, whenas we were by that mercilesse wave washed off the Rock, as before you heard, God in his mercy caused me to fall by the stroke of the

wave

'wave flat on my face, for my face was to-
'ward the Sea, insomuch that as I was sli-
'ding off the Rock into the Sea, the Lord
'directed my toes into a joynt in the Rocks
'side, as also the tops of some of my fingers
'with my right hand, by means whereof,
'the wave leaving me, I remained so, ha-
'ving in the Rock only my head above the
'water. When on the left hand I espied a
'Board or Plank of the Pinnace. And as I
'was reaching out my left hand to lay hold on
'it, by another coming over the top of the
'Rock, I was washed away from the Rock,
'and by the violence of the waves was dri-
'ven hither and thither in the Seas a great
'while, and had many dashes against the
'Rocks. At length past hopes of Life, and
'wearied in body and spirits, I even gave over
'to nature, and being ready to receive in
'the waters of Death, I lifted up both my
'heart and hands to the God of Heaven.
'For note, I had my senses remaining per-
'fect with me all the time that I was under
'and in water, who at that instant lifted my
'head above the top of the water, that so I
'might breathe without any hindrance by
'the waters. I stood bolt upright as if I had
'stood upon my feet, but I felt no bottom,
'nor had any footing for to stand upon, but

'the waters. While I was thus above the wa-
'ter, I saw by me a piece of the Mast, as I
'suppose about three foot long, which I la-
'boured to catch into my arms. But sudden-
'ly I was overwhelmed with water, and dri-
'ven to and fro again, and at last I felt the
'ground with my right foot. When imme-
'diately whilest I was thus groveling on my
'face, I presently recovering my feet, was in
'the water up to my Breast, and through
'Gods great mercy had my face unto the
'shoar, and not to the Sea. I made hast to
'get out, but was thrown down on my hands
'with the waves, and so with safety crept to
'the dry shoar. Where blessing God, I turned
'about to look for my Children and Friends,
'but saw neither, nor any part of the Pin-
'nace, where I left them as I supposed. But
'I saw my Wife about a Butt length from me
'getting her self forth from amongst the
'Timber of the broken Barque: but before
'I could get unto her, she was gotten to the
'shoar: I was in the water after I was wash-
'ed from the Rock, before I came to the
'shoar a quarter of an hour at least. When
'we were come each to other, we went and
'sat under the Bank. But fear of the Seas
'roaring and our coldness would not suffer
'us there to remain. But we went up into

'the

the Land and ſat us down under a Cedar Tree which the wind had thrown down, where we ſat about an hour almoſt dead with cold. But now the Storm was broken up, and the wind was calm, but the Sea remained rough and fearful to us. My Legs were much bruiſed, and ſo was my head, other hurt had I none, neither had I taken in much quantity of water: but my heart would not let me ſit ſtill any longer, but I would go to ſee if any more were gotten to the Land in ſafety, eſpecially hoping to have met with ſome of my own poor Children, but I could find none, neither dead nor yet living. You condole with me my miſeries, who now began to conſider of my loſſes. Now came to my remembrance the time and manner, how and when I laſt ſaw and left my Children and Friends. One was ſevered from me ſitting on the Rock at my feet, the other three in the Pinnace; my little Babe (Ah poor *Peter*) ſitting in her Siſter *Edithi* arms, who to the uttermoſt of her power ſheltred him from the waters; my poor *William* ſtanding cloſe unto them, all three of them looking ruefully on me on the Rock; their very Countenances calling unto me to help them, whom I could not go unto, neither could they come at me, nor

ther would the merciles waves afford me
ſpace or time to uſe any means at all, either
to help them or my ſelf. Oh I yet ſee their
cheeks, poor ſilent Lambs, pleading pity
and help at my hands. Then on the other
ſide to conſider the loſs of my dear Friends,
with the ſpoiling and loſs of all our Goods
and Proviſions, my ſelf caſt upon an un-
known Land, in a Wilderneſs, I knew not
where, not how to get thence. Then it
came to my mind how I had occaſioned the
Death of my Children, who cauſed them
to leave their native Land, who might have
left them there, yea, and might have ſent
ſome of them back again and coſt me no-
thing; theſe and ſuch like thoughts do preſs
down my heavy heart very much. But I
muſt let this paſs, and will proceed on in the
Relation of Gods goodneſs unto me in that
deſolate Iſland, on which I was caſt. I and
my Wife were almoſt naked both of us, and
wet and cold even unto death. I found a
Knapſack caſt on the ſhoar, in which I had
Steel and Flint and Powder-horn. Going
further I found a drowned Goat, from it
had a Hat, and my Son *William's* Coat,
which I put on. My Wife found out
her Petticoats which ſhe put on. I found
two Cheeſes and ſome Barley [illegible]

'shoar. That the Lord sent us some cloths
'to put on, and food to sustain our new live
'which we had lately given unto us; an
'means also to make fire, for in an Horn
'had some Gun-powder, which to mine own
'(and since to other mens) admiration wa
'dry. So taking a piece of my Wives Neck
'cloth, which I dried in the Sun, I struck fire,
'and so dried and warmed our wet Bodies
'and then skinned the Goat, and having
'found a small Brass-pot, we boyled some o
'her. Our Drink was brackish water; Brea
'we had none. There we remained unt
'the Monday following. When about thre
'of the Clock in the afternoon, in a Boa
'that came that way, we went off that defo
'late Island; which I named after my name
'*Thathers Woe*, and the Rock *Avery his fall*
'in the end that their fall and loss, and mis
'own might be had in perpetual remem
'brance. In the Isle lieth buried the body o
'my Cousins eldest Daughter, whom I foun
'dead on the shoar. On the Tuesday follow
'ing in the afternoon we arrived at *Marble*
'*Head*. This far is Mr. *Thathers* Relation
of this memorable Providence.

We proceed to some other:

Remarkable was that deliverance mentio
one

...ated both by Mr. *Jenney*, and Mr. *Brown* wherein that gallant Commander Major *Edward Gibbons* of *Boston* in *New-England*, and others were concerned. The substance of the Story is this. A *New-England* Vessel going from *Boston* to some other parts of *America*, was through the continuance of contrary winds, kept long at Sea, so that they were in very great straits for want of Provision, and seeing they could not hope for any relief from Earth or Sea, they apply themselves to Heaven in humble and hearty Prayers, but no Calm ensuing, one of them made this sorrowful motion, that they should cast Lots, which of them should die first, to satisfie the ravenous Hunger of the rest. After many a sad Debate, they come to a resolve, the Lot is cast, and one of the company is taken, but loves to be Executioner to be found to act this Office upon a poor Innocent? It is a death now, to think who shall act this bloudy part in the Tragedy: But before they fall upon this involuntary Execution, they once more come unto their Prayers, and while they were calling upon God, he answered them, for there leapt a mighty Fish into the Boat, which was a double joy to them, not only in relieving their miserable hunger, which by this time made them quick Cooks, but because they

they looked upon it to be sent from God, an
to be a token of their Deliverance. Th
Alas! the Fish is soon eaten, and their so
more Emergencies come upon them, which fir
them upon despair; for they know no
of another Morsel. To Lot they go agai
the second time, which falleth upon anoth
person; but still none can be found to Sac
fice him; they again send their Prayers u
Heaven with all manner of fervency, whe
behold a second Answer from above! a gre
Bird lights, and sits it self upon the Mas
which one of the Company espies, and h
great, and thence he stands, till he took h
with his Beak by the wings. This was
[illegible] Deliverance. But they have
[illegible] Deliverance, they can see
[illegible]

ing; but there is nothing: Their
yers are concluded, and nothing appears,
ll still they hoped and prayed; till at last
e of them espies a Ship, which put new
e into all their hearts. They bear up with
a Vessel, they Man their Boat, and drive
and beg like perishing, humble Supplicants re-
ard them, which they are admitted. The
ssel proves a French Vessel, yea, a French
ver. Major Gibbons petitions them for a
le Bread, and offers Ship and Cargo for it;
the Commander knows the Major (from
n he had received some Favours
merly at Aden) and readily
cheerfully, Major Gibbons, your
or your Company shall perish
power to preserve you. And
between them, and [illegible]

Mast, he thought he saw something like a Boat floating upon the Sea, and calling to the Men below, they made towards it, and when they came near, it appeared to be a Long-Boat with eleven Men in it, who had been bound for *Virginia*; but their Ship proved leaky, and Foundred in the Sea; so that they were forced suddenly to betake themselves to their Long-Boat; in the which they had a Capstone Bar, which they made use of for a Mast, and a piece of Canvas for a Sail, so did they Sail before the Wind. But they having no Victuals with them, were soon in miserable distress. Thus they continued five daves, so that all despaired of Life. Upon the sixth day they concluded to cast Lots for their lives, viz. who should die that the rest might live, and have their lives preserved. He that the Lot fell upon, begged for his Life a little longer; and being in their extremity, the Wonder-working Providence of God was seen: for they meet with this *New-England* Vessel, which took them in, and saved their lives. An hour after this a terrible Storm arose, continuing forty hours, so that if they had not met the Vessel that saved them in the nick of opportunity, they had all perished: and if the *New-England* Men had not taken down some of their Sails, or had

not

not chanced to send one up to Tallow the Mast, this Boat and Men had never been seen by them. Thus admirable are the workings of divine providence in the World.

Yet further;

That Worthy and now blessed Minister of God *Mr. James Fitch*, hath published several other Remarkable Sea-Deliverances, of which some belonging to *New-England* were the Subjects. He relates (and I am informed that it was really so) that a small Vessel (the Masters Name *Philip Hungars*) coming upon the Coast of *New-England* suddenly sprang a Leak, and so Foundered. In the Vessel there were eighteen Souls, twelve of which got into the Long Boat. They threw into the Boat some small matters of Provision, but were wholly without fire. These twelve Men sailed five hundred Leagues in this small Boat, being by almost miraculous Providences preserved therein for five weeks together. God sent relief to them by causing some flying Fish to fall into the Boat, which they eat raw, and were well pleased therewith. They also caught a Shark and opening his belly, sucked his blood for drink. At the last the divine providence brought them to the *West-Indies*. Some of them were so weak as that they soon died; but

but most of them lived to declare the Works of the Lord.

Again he Relates that Mr. *James Clark* of *New-England* going for *Virginia*, the Vessel was cast aboar in the night. They hoped to get their Ship off again; to which end the Master with some others going in the Boat, when they were about sixty Fathom from the Shoar, there arose a great Sea which broke in upon them, and at last turned the Boat over. Four Men were drowned. Mr. *Clark* was held under water till his Breath was gone, yet (through the good hand of a gracious God) he was set at liberty, and was enabled to swim to the shoar, where the providence of God did so over-rule the hearts of *Barbarians*, that they did them no hurt, until at last they were brought safe unto the *English Plantations*. These things have (as was said) been related by Mr. *Fourway*. I proceed then to mention some other Sea-Deliverances. And that notable preservation deserves to be here Inserted and Recorded; Wherein *John Grafton* and some others of his Company were concerned; who as they were bound in a Voyage from *Salem* in *New-England*, for the *West-Indies*, in a Vessel [illegible] *Providence*; (on *September* 16.

their Vessel suddenly struck upon a Rock; at the which they were amazed, it being then a dark and rainy night; the force of the wind and Sea broke their Vessel in a moment. Their Company was ten Men in number, whereof six were drowned. The Master and the Mate were left upon the Rock. As they lay there, the Sea came up to their waste. There did they embrace each other, looking for Death every moment; and if the Tide had risen higher it would have carried them off. By the same Rock was one of the Seamen, being much wounded and grievously maimed. In the Morning they saw an Island about half a mile off from them. The Rocks were so sharp and craggy that they could not tread upon them with [illegible] nor had they Shoes or Stockings. They found a piece of Tarpoling, which they wrapped about their feet, making fast with [illegible] yarns; so getting each of them a [illegible] they swomm with their feet, and [illegible] swam, until at last they came to [illegible] where they found [illegible] of their [illegible] being carried [illegible] Vessel. Upon the [illegible] they found [illegible] Water, which they [illegible]

holes of the Rocks. After four dayes they found a piece of Touch-wood, which the Mate had formerly in his Cheſt, and a piece of Flint, with which having a ſmall Knife they ſtruck fire. A Barrel of Flower being caſt on ſhoar they made Cakes thereof. Now their care was how to get off from the Iſland, there being no Inhabitants there. Finding a piece of the Main-ſail, and ſome hoops of Cask they framed a Boat therewith. Yet had they no Tools to build it with. But providence ſo ordered, that they found a Board ſwelve foot long, and ſome Nails; alſo a Box was caſt aſhoar wherein was a Bolt-rope Needle; they likewiſe found a Tar-Barrel, wherewith they Tarred their Canvas. Thus did they patch up a Boat in faſhion like a Birchen Canoo; and meeting with ſome thin Boards of Sieling which came out of the Cabbin, they made Paddles therewith, ſo did they venture in this dangerous Veſſel ten Leagues, until they came to *Anguilla*, and St. *Martins*, where they were courteouſly entertained, the People admiring how they could come ſo many Leagues in ſuch a ſtrange kind of Boat. Beſides all theſe particulars, which have been declared, Information is brought to me concerning ſome Sea-preſervations which have hapned more lately

There

There was a small Vessel set Sail from *Bristol* to *New-England*, Sept. 22. 1681. The Masters Name *William Dutten*. There were seven Men in the Vessel, having on Board Provision for three Moneths, but by reason of contrary Winds, they were twenty Weeks before they could make any Land; and some unhappy Accidents fell out which occasioned their being put to miserable straits for victuals, but most of all for Drink. The Winds were fair and prosperous until *October* 28. when they supposed themselves to be gotten 600 Leagues Westward. But after that this Norwest Winds blew so fiercely, that they were driven off from the Coast of *New-England*, so that *December* 12. they concluded to bear away for *Barbadoes*. But before this, one of their Barrels of Beer had the head broken out, and the Liquor in it lost. They had but seven Barrels of Water, three of which proved leaky, so that the Water in them was lost. When their Victuals failed, the Providence of God sent them a supply by causing *Dolphins* to come near to the Vessel, and that still as their wants were greatest, nor could they catch more than would serve their present turn. But still their misery upon them was great, through their want of Water. Sometimes they would expose their Ves-

sels to take the Rain-water, but oft when it Rained the Winds were so furious, that they could save little or no Rain, yet so it fell out that when they came near to the Latitude of *Bermudas* they saved two Barrels of Rain-Water, which caused no little joy amongst them. But the Rats did unexpectedly, eat holes through the Barrels, so that their water was lost again. Once when a shower of Rain fell they could save but a pint, which though it was made bitter by the Tar, it seemed very sweet to them. They divided this pint of Rain-Water amongst seven, drinking a thimble full at a time, which went five times about and was a great refreshing to them. On *January* 27. a good shower of Rain fell; that so they might be sure to save some Water, and not be again deprived thereof by the Rats; they layed their Shirts open to the Rain, and wringing them dry, they obtained seven Gallons of Water, which they put into Bottles, and were for a time much refreshed thereby. But new straits come upon them. They endeavoured to catch the Rats in the Vessel, and could take but three or four, which they did eat, and it seemed delicate meat to their hungry Souls. But the Torment of their Drought was insufferable. Sometimes for a Week together they had not one

one drop of fresh water. When they killed a *Dolphin* they would open his Belly and suck his blood a little to relieve their thirst. Yea, their thirst was so great that they fell to drinking of salt-water. Some drank several Gallons, but they found that it did not allay their thirst. They greedily drank their own Urine when they could make any. They would go over-board with a Rope fastned to their bodies, and put themselves into the water, hoping to find some refreshment thereby. When any of them stood to steer the Vessel, he would think a little to refresh himself by having his feet in a pail of Sea-Water. In this misery some of the Sea-men confessed that it was just with God thus to afflict them, in that they had been guilty of wasting good drink, and of abusing themselves therewith before they came to Sea. The divine Providence so ordered, that on *February* 7, they met with a Vessel at Sea, which happened to be a *Guiny* Man (*Samuel Rickard* Master) whose Boat was become leaky, that they could not go aboard, if it had been to save their lives. But the Master of the other Vessel understanding how it was with them, very courteously sent his own Boat to them, with ten pieces of *Guiny* Beef, two ankors of fresh water, and four bushels of *Guiny* Corn, wherewith they

they were ſuſtained until they arrived at *Barbadoes*; being weak and ſpent with their hardſhips, but within a fortnight they were all recovered, and came the next Summer to *New-England*. This Account I received from the Mate of the Veſſel, whoſe Name is *Joſeph Bowber*.

Remarkable alſo, is the preſervation of which ſome belonging to *Dublin* in *Ireland* had Experience; whom a *New-England* Veſſel providentially met, in an open Boat, in the wide Sea, and ſaved them from periſhing. Concerning which memorable Providence, I have received the following Narrative: A Ship of *Dublin* burdened about ſeventy Tuns *Andrew Bennet* Maſter, being bound from *Dublin* to *Virginia*; this Veſſel having been ſome Weeks at Sea, onward of their Voyage, and being in the Latitude of 39. about 150 Leagues diſtant from Cape Cod in *New-England*, on *April* 18. 1681. a day of very ſtormy Weather, and a great Sea, ſuddenly there ſprang a Plank in the fore part of the Ship, about ſix a Clock in the morning: whereupon the Water increaſed ſo faſt in the Ship, that all their endeavours could not keep her from ſinking above half an hour: ſo when the Ship was juſt ſinking, ſome of the Company

pany resolved to lanch out the Boat, which was a small one. They did accordingly, and the Master, the Mate, the Boat-swain, the Cook, two Fore-mast-men and a Boy, kept such hold of it, when a Cast of the Sea suddenly helped them off with it, that they got into it. The heaving of the Sea now suddenly thrust them from the Ship, in which there were left nineteen Souls, *viz.* 16 Men and three Women; who all perished in the mighty Waters, while they were trying to make Rafters by cutting down the Masts, for the preservation of their lives, as long as might be. The seven in the Boat apprehended themselves to be in a condition little better then that of them in the Ship, having neither Sails nor Oars, neither Bread nor Water, and no Instrument of any sort, except a Knife and a piece of Deal-board, with which they made sticks, and set them up in the sides of the Boat, and covered them with some *Irish-Cloth* of their own Garments, to keep off the spray of the Sea, as much as could be by so poor a matter. In this condition they drave with an hard Wind and high Sea all that day, and the night following. But in the next morning about six a Clock, they saw a Ketch (the Master whereof was Mr. *Edmund Hatfield* of *Salem* in *New-England*) under Sail, which

which Ketch coming right with them, took them up and brought them safe to *New-England*. And it is yet further remarkable, that when the Ship Foundred, the Ketch which saved these persons was many Leagues to the Westward of her, but was by a contrary Wind caused to stand back again to the Eastward where these distressed persons were (as hath been said) met with, and relieved.

Another Remarkable Sea-Deliverance, like unto this last mentioned, hapned this present year; the Relation whereof take as followeth. A Ship called the *Swallow*, *Thomas Welden* of *London* Master; on their Voyage from St. *Christophers* towards *London*, did on *March* 23. last (being then about the Latitude of 42.) meet with a violent Storm. That Storm somewhat allayed, the Ship lying in the trough of the Sea, her Rudder broke away. Whereupon the Mariners veered out a Cable, and part of a Mast to steer by; but that not answering their expectation, they took an Hogs-head of Water, and fastned it to the Cable to steer the Ship; that also failing, they laid the Ship by: (as the Sea-mens phrase is) And on *March* 25. an exceeding great Storm arose, which made the Vessel ly down with her Hatches under Water, in which condition

on she continued about two hours, and having much Water in the Hold, they found no other way to make her rise again, but by cutting down her Masts, and accordingly her Main-mast and her Mizen-mast being cut down, the Ship righted again. The Storm continuing, on *March* 28. the Ship made very bad Steeridge, by reason of the loss of her Rudder and Masts, The Sea had continual passage over her, and one Sea did then carry away the Larbord quarter of the Ship, and brake the side from the Deck, so that there was an open passage for the Sea to come in at that Breach; and notwithstanding their endeavours to stop it with their Bedding, Cloathes, *&c.* so much Water ran in by the sides of the Ship, that it was ready to sink. Now all hopes of saving their lives being gone; [illegible] Providence so ordered, that there appeared a Vessel within sight, which [illegible] a *French* Ship bound from St. [illegible] to Grand *Placentia* in *New-found* [illegible] this Vessel took in the distressed *English*, and carried them to Grand *Placentia*, from whence the Master and sundry of the Mariners took passage in a Ketch bound for Boston in *New-England*. There did they arrive [illegible] 1683. declaring how they had [illegible] wonders of God in the deep, as [illegible] passed.

Thus

There was another memorable Sea-Deliverance like unto these two last. The persons concerned in it being now gone out of the World, I have not met with any who perfectly remember the particular year wherein that remarkable Providence hapned; only that it was about twenty two years ago: when a Ship (*William Laiton* Master) bound from *Pascataqua* in *New-England* to *Barbadoes*, being 250 Leagues off from the Coast, sprang a leak. They endeavoured what they could to clear her with their Pump for fourteen hours. But the Vessel filling with Water, they were forced (being eight persons) to betake themselves to their Boat, taking with them a good supply of Bread, and a pot of Butter. The Master declaring that he was perswaded they should meet with a Ship at Sea that would relieve them: but they had little Water, so that their allowance was at last a spoonful in a Day to each man. In this Boat did they continue thus distressed for 19 dayes together. After they had been twelve dayes from the Vessel, they met with a Storm which did very much endanger their lives, yet God preserved them. At the end of eighteen dayes a flying Fish fell into their Boat, and having with them an Hook and Line, they made use of that Fish for Bait, whereby they

they caught two Dolphins. A Ship then at Sea, whereof Mr. *Samuel Scarles* was Commander, apprehending a Storm to be near, that so they might fit their Rigging in order to entertain the approaching Storm, suffered their Vessel to drive right before the Wind; and by that means they happned to meet with this Boat full of distressed Sea-men. Captain *Scarlet's* Vessel was then destitute of Provision; only they had on board Water enough and to spare. When the Mariners first saw the Boat, they desired the Master not to take the Men in, because they had no Bread nor other Victuals for them; so that by receiving eight more into their Company, they should all die with Famine. Captain *Scarlet* who as after he left using the Sea, he gave many demonstrations both living and dying of his designing the good of others, and not his own particular Advantage only, did at this time manifest the same Spirit to be in him; and therefore would by no means hearken to the selfish suggestions of his Men, but replied to them, (as yet not knowing who they were) It may be these distressed Creatures are our own Countrey-men, or if not, they are Men in misery, and therefore what ever comes of it, I am resolved to take them in, and so trust in God who is able to deliver us all. Nor did

God

God suffer him to lose any thing by this Noble Resolution. For as in Captain *Scarlet's* Ship there was Water which the Men in the Boat wanted, so they in the Boat had Bread and the two *Dolphins* lately caught, whereby all the Ships Company were refreshed. And within few dayes they all arrived safe in *New-England.*

CHAP. II.

A further Account of some other Remarkable Preservations. Of a Child that had part of her Brains struck out, and yet lived and did well. Remarkable Deliverances of some in Windsor. *Of several in the late* Indian War. *The Relation of a* Captive. *Skipper* How's *Memorable Preservation. Several Examples somewhat parallel, wherein others in other parts of the World were concerned.*

BEsides those notable *Sea-Deliverances* which have been in the former Chapter Related, many other memorable Providences and Preservations have happned. A number of Instances to this purpose are now lost in the Grave of Oblivion, because they were not *Recorded* in the season of them.

such Observables as I have been by good hands acquainted with, I shall here further Relate.

Remarkable was the Preservation and Restoration which the gracious providence of God vouchsafed to *Abigail Eliot*, the Daughter of Elder *Eliot* of *Boston* in *New-England*; concerning whom a near and precious Relation of hers, informs me, that when she was a Child about five years old, playing with other Children under a Cart an iron hinge being sharp at the lower end happed to strike her head between the right Ear and the Crown of her Head, and pierced into the Skull and Brain. The Child making an outcry, the Mother came; and immediately drew out the Iron, and thereupon some of the Brains of her Child which stuck to the Iron, and other bits were scattered on her Forehead. Able Chyrurgeons were sent for; in special Mr. *Oliver* and Mr. *Fitch*. The Head being uncovered, there appeared just upon the place where the Iron pierced the Skull, a bunch as big as a small Egg. A question arose, whether the skin should not be cut and dilated from the Orifice of the Wound to the Swelling, and so make it easier for the Pus inclosed thus, but Mr. *Oliver* opposed, pleading that then the Air would get to the Brain, and the Child would presently die.

die. Mr. *Oliver* was desired to undertake the Cure. And thus was his operation. He gently drove the soft matter of the bunch into the Wound, and pressed so much out as well he could; there came forth about a spoonful, the matter which came forth was Brains and Blood (some curdles of Brain were white and not stained with Blood) so did he apply a Plaister. The Skull wasted where it was pierced to the bigness of an half Crown piece of Silver or more. The skin was exceeding tender, so that a Silver Plate like the skull was alwayes kept in the place to defend it from any touch or injury. The Brains of the Child did swell and swage according to the Tides. When it was Spring Tide, her Brain would heave up the tender skin, and fill the place sometimes. When it was Nip Tide, they would be sunk and fallen within the skull. This Child lived to be the Mother of two Children. And (which is marvelous) she was not by this Wound made defective in her Memory or Understanding.

In the next place, we shall take notice of some Remarkable Preservations which sundry in *Windsor* in *New-England* have experienced; the Persons concerned therein being desirous that

that the Lords goodness towards them may be ever had in Remembrance: wherefore a faithful hand has given me the following account. *January* 13. 1670, Three Women, viz. the Wives of Lieut. *Filer*, and of *John Drake*, and of *Nathaniel Lomas*, having crossed *Connecticut* River upon a necessary and neighbourly account, and having done the work they went for, were desirous to return to their own Families; the River being at that time partly shut up with Ice old and new, and partly open. There being some pains taken aforehand to cut a way through the Ice, the three Women abovesaid got into a Canoo, with whom also there was *Nathaniel Bissel*, and an *Indian*. There was likewise another Canoo with two men in it, that went before them to help them in case they should meet with any distress, which indeed quickly came upon them; for just as they were getting out of the narrow passage between the Ice, being near the middle of the River, a great part of the upper Ice came down upon them, and struck the end of their Canoo, and broke it to pieces; so that it quickly sank under them: the *Indian* speedily got upon the Ice, but *Nathaniel Bissel*, and the abovesaid Women were left floating in the Middle of the River, being cut off from all manner of

humane help besides what did arise from themselves, and the two men in the little Canoo, which was so small that three persons durst seldom, if ever, venture in it, they were indeed discerned from one shore, but the dangerous Ice would not admit from either shore, one to come near them. All things thus circumstanced, the suddenness of the stroke and distress (which is apt to amaze men, especially when no less then life is conceerned) the extream coldness of the weather, it being a sharp season, that persons out of the water were in danger of freezing, the unaptness of the persons to help themselves, being mostly Women, one big with Child, and near the time of her Travel (who was also carried away under the Ice) the other as unskilful and unactive to do any thing for self-preservation as almost any could be, the Waters deep, that there was no hope of fooding, no passage to either shore, in any eye of reason, neither with their little Canoo, by reason of the Ice, not without it, the Ice being thin and rotten and full of holes. Now, that all should be brought off safely without the loss of life, or wrong to health, was counted in the day of it a *Remarkable Providence.* To say, how it was done, is difficult, yet something of the manner of the Deliverance may be men-

oned, the aboveſaid *Nathaniel Biſſel* perceiving their danger, and being active in ſwimming, endeavoured what might be, the preſervation of himſelf, and ſome others, he ſtrove to have ſwum to the upper Ice, but the Stream being too hard, he was forced downwards to the lower Ice, where by reaſon of the ſlipperineſs of the Ice, and diſadvantage of the Stream, he found it difficult getting up; at length by the good hand of providence, being gotten upon the Ice, he ſaw one of the Women ſwimming down under the Ice, and perceiving an hole, or open place, ſome few Rods below, there he waited, and took her up as ſhe ſwum along. The other two Women were in the River, till the two Men in the little Canoo came for their relief; at length all of them got their heads above the Water, and had a little time to paule, though long, and difficult, and dangerous way to the ſhore, but by getting their little Canoo over the Ice, and carrying one at a time over hazardous Places, they did (though in a long while) get all ſafe to the ſhore, from whence they came.

Remarkable alſo, was the Deliverance which *John* and *Thomas Biſſel* of *Windſor* in *Kent*, did at another time receive. *John*

Biſſel on a Morning about break of day taking Nails out of a great Barrel wherein was a conſiderable quantity of Gun-Powder, and Bullets, having a Candle in his hand, the Powder took fire, *Thomas Biſſel* was then putting on his clothes, ſtanding by a Window, which though well faſtened, was by the force of the Powder carried away at leaſt four Rods; the Partition-wall from another Room was broken in pieces; The roof of the Houſe opened and ſlipt of the Plates about five foot down; alſo the great Girt of the Houſe at one end broke out ſo far, that it drew from the Summer to the end, moſt of its Tenant: the Woman of the Houſe was lying ſick, and another Woman under it in bed, yet did the divine Providence ſo order things as that no one received any hurt, excepting *John Biſſel*, who fell through two Floors into a Cellar his ſhoes being taken from his feet, and found at twenty foot diſtance, his hands and his face very much ſcorched, without any other wound in his body.

It would fill a Volume to give an account of all the memorable Preſervations in the time of the late War with the *Indians*.

Remarkable was that which hapned to *Jabez Muſgrove* of *Newbery*, who being ſhot by

by an *Indian*, the Bullet entred in at his Ear and went out at his Eye, on the other side of his Head, yet the Man was preserved from Death, yea, and is still in the Land of the living.

Likewise several of those that were taken Captive by the *Indians* are able to relate affecting Stories concerning the gracious Providence of God, in carrying them through many Dangers and Deaths, and at last setting their feet in a large place again.

A Worthy Person hath sent me the Account which one lately belonging to *Deerfield*, (viz. *Quintin Stockwell*,) hath drawn up respecting his own Captivity and Redemption, with the more notable Occurrences of Divine Providence attending him in his distress, which I shall therefore here insert in the Words by himself expressed; as followeth. He Relateth,

In the year 1677. *September* 19. between Sun-set and dark, the *Indians* came upon us. I and another Man, being together, we ran away at the out-cry the *Indians* made, shooting and shooting at some other of the *English* that were hard by. We took a *Swamp* that was at hand for our refuge, the Enemy espying us so near them, ran after us, and shot many Guns at us, three Guns were

discharged

discharged upon me, the Enemy being within three Rod of me, besides many other, before that. Being in this Swamp that was miry, I slumpt in, and fell down, whereupon one of the Enemy stept to me, with his Hatchet lift up to knock me on the head, supposing that I had been wounded, and so unfit for any other travel. I (as it hapned) had a Pistol by me, which though uncharged, I presented to the *Indian*, who presently stept back; and told me, if I would yield, I should have no hurt, he said (which was not true) that they had destroyed all *Hatfield*, and that the Woods were full of *Indians*, whereupon I yielded my self, and so fell into the Enemies hands, and by three of them was led away unto the place, whence first I began to make my flight, where two other *Indians* came running to us, and the one lifting up the Butt end of his Gun, to knock me on the head, the other with his hand put by the blow, and said, I was his Friend. I was now by my own House which the *Indians* burnt the last year, and I was about to build up again, and there I had some hopes to escape from them; there was an House just by, which they bad me take, I did so, but made no attempt to escape there-by, because the Enemy was near, and the

Bodi-

'Beast was slow and dull, then was I in hopes
'they would send me to take my own Hor-
'ses, which they did, but they were so frighted
'that I could not come near to them, and so
'fell still into the Enemies hands, who now
'took me, and bound me, and led me away,
'and soon was I brought into the Company
'of Captives, that were that day brought a-
'way from *Hatfield*, which were about a mile
'off; and here methoughts was matter of joy
'and sorrow both, to see the Company: some
'Company in this condition being some re-
'freshing, though little help any wayes; then
'were we pinioned and led away in the night
'over the Mountains, in dark and hideous
'wayes, about four miles further, before we
'took up our place for rest, which was in a
'dismal place of Wood on the East side of
'that Mountain. We were kept bound all
'that night. The *Indians* kept waking and
'we had little mind to sleep in this night
'travel, the *Indians* dispersed, and as they
'went made strange noises, as of Wolves
'and Owles, and other Wild Beasts, to the
'end that they might not lose one another,
'and if followed they might not be discovered
'by the English.

'About the break of Day, we Marched
'gain and got over the great River at [illegible]

compenick River mouth, and there rested a-
bout two hours. There the *Indians* marked
out upon Trays the number of their Cap-
tives and Slain as their manner is. Here was
I again in great danger; A quarrel arose
about me, whose Captive I was, for three
took me. I thought I must be killed to end
the controversie, so when they put it to me,
whose I was, I said three *Indians* took me,
so they agreed to have all a share in me: and
I had now three Masters, and he was my
chief Master who laid hands on me first,
and thus was I fallen into the hands of the
very worst of all the Company; as *Asher-*
lon the *Indian* Captain told me; which Ca-
ptain was all along very kind to me, and a
great comfort to the *English*. In this place
they gave us some Victuals, which they had
brought from the *English*. This morning
also they sent ten Men forth to Town to
bring away what they could find, some
Provision, some Corn out of the Meadow
they brought to us upon Horses which they
had there taken. From hence we went up
about the Falls, where we croſt that River
again; and whilst I was going, I fell right
down lame of my old Wounds that I had
in the War, and whilest I was thinking I
should therefore be killed by the *Indians*,

and

and what Death I ſhould die, my pain was ſuddenly gone, and I was much encouraged again. We had about eleven Horſes in that Company, which the *Indians* made to carry Burthens, and to carry Women. It was afternoon when we now croſſed that River. We travelled up that River till night, and then took up our Lodging in a diſmal place, and were ſtaked down and ſpread out on our backs; and ſo we lay all night, yea ſo we lay many nights. They told me their Law was, that we ſhould lie ſo nine nights, and by that time, it was thought we ſhould be out of our knowledge. The manner of ſtaking down was thus; our Arms and Legs ſtretched out were ſtaked faſt down, and a Cord about our necks, ſo that we could ſtir no wayes. The firſt night of ſtaking down, being much tired, I ſlept as comfortably as ever; the next day we went up the River, and croſſed it, and at night lay in *Squakheag Meadows*; our Proviſion was ſoon ſpent; and while we lay in thoſe *Meadows* the *Indians* went an Hunting, and the *Engliſh Army* came out after us: then the *Indians* moved again, dividing themſelves and the Captives into many Companies, that the *Engliſh* might not follow their track. At night having croſſed the River, we met

again

again at the place appointed. The next day we croſt the River again on *Squakheag* ſide, and there we took up our quarters for a long time, I ſuppoſe this might be about thirty miles above *Squakheag*, and here were the *Indians* quite out of all fear of the *Engliſh*; but in great fear of the *Mohawks*; here they built a long *Wigwam*. Here they had a great Dance (as they call it) and concluded to burn three of us, and had got Bark to do it with, and as I underſtood afterwards, I was one that was to be burnt, Sergeant *Plimpton* an other, and *Benjamin Wait* his Wife the third: though I knew not which was to be burnt, yet I perceived ſome were deſigned thereunto, ſo much I underſtood of their Language: that night I could not ſleep for fear of next dayes work, the *Indians* being weary with that Dance, lay down to ſleep, and ſlept ſoundly. The *Engliſh* were all looſe, then I went out and brought in Wood, and mended the fire, and made a noiſe on purpoſe, but none awaked, I thought if any of the *Engliſh* would wake, we might kill them all ſleeping, I removed out of the way all the Guns and Hatchets: but my heart failing me, I put all things where they were again. The next day when we were to be burnt, our

Maſter

Maſter and ſome others ſpake for us, and the Evil was prevented in this place: And hereabouts we lay three Weeks together. Here I had a Shirt brought to me, to make, and one *Indian* ſaid it ſhould be made this way, a ſecond another way, a third his way. I told them I would make it that way that my chief Maſter ſaid; Whereupon one *Indian* ſtruck me on the face with his Fiſt. I ſuddenly roſe up in anger ready to ſtrike again, upon this hapned a great Hubbub, and the *Indians* and *Engliſh* came about me; I was fain to humble my ſelf to my Maſter, ſo that matter was put up. Before I came to this place, my three Maſters were gone a hunting, I was left with an other *Indian*, all the Company being upon a March, I was left with this *Indian*, who fell ſick, ſo that I was fain to carry his Gun and Hatchet, and had opportunity, and had thought to have diſpatched him, and run away; but did not, for that the *Engliſh* Captives had promiſed the contrary to one another, becauſe if one ſhould run away, that would provoke the *Indians*, and indanger the reſt that could not run away. Whilſt we were here, *Benjamin Stebbins* going with ſome *Indians* to *Woobuſe Hills*, made his

N eſcape

escape from them, and when the news of his escape came; we were all presently called in and Bound; one of the *Indians* a Captain among them, and alwayes our great Friend, met me coming in, and told me *Stebbins* was run away; and the *Indians* spake of burning us; some of only burning and biting off our Fingers by and by. He said there would be a Court, and all would speak their minds, but he would speak last, and would say, that the *Indian* that let *Stebbins* run away was only in fault, and so no hurt should be done us, fear not: so it proved accordingly. Whilest we lingered hereabout, Provision grew scarce, one Bears Foot must serve five of us a whole day; we began to eat Horse-flesh, and eat up seven in all: three were left alive and were not killed. Whilest we had been here, some of the *Indians* had been down and fallen upon *Hadley*, and were taken by the *English*, agreed with, and let go again; and were to meet the *English* upon such a Plain, there to make further Terms. *Ashpalon* was much for it, but *Wachuset* Sachims when they came were much against it: and were for this, that we should meet the *English* indeed, but there fall upon them and fight them, and take them. Then *Ashpalon* spake to us *English*

'glish, not to speak a word more to further 'that matter, for mischief would come of it. 'When those *Indians* came from *Wachuset*, 'there came with them *Squaws*, and *Children* 'about four-score, who reported that the *En-* 'glish had taken *Uncas*, and all his Men, and 'sent them beyond Seas, they were much 'enraged at this, and asked us if it were true; 'we said no, then was *Aspalon* angry, and 'said, he would no more believe *English-men*. 'For they examined us every one apart; then 'they dealt worse by us for a season than be- 'fore: Still Provision was scarce. We 'came at length to a place called *Squaw-* 'Maug River, there we hoped for *Samnon*, 'but we came too late. This place I account 'to be above two hundred Miles above *Deer-* 'field: then we parted into two Companies; 'some went one way and some went ano- 'ther way; and we went over a mighty 'Mountain, we were eight dayes a going over 'it, and travelled very hard, and every day 'we had either Snow or Rain: We noted 'that on this Mountain all the Water run 'Northward. Here also we wanted Provision; 'but at length met again on the other side of 'the Mountain, *viz.* on the *North side of this* 'Mountain at a River, that run into the 'Lake, and we were then half a dayes jour-

'ney

ney off the Lake, we stayed here a great while to make Canoos to go over the Lake; here I was frozen, & here again we were like to starve: All the *Indians* went a Hunting but could get nothing: divers dayes they *Powwo'd* but got nothing, then they desired the *English* to Pray, and confessed they could do nothing; they would have us Pray, and see what the *English-mans God* could do. I Prayed, so did Serjeant *Plimpton*, in another place. The *Indians* reverently attended, Morning and Night; next day they got Bears: then they would needs have us desire a Blessing, return Thanks at Meals: after a while they grew weary of it, and the *Sachim* did forbid us: When I was frozen they were very cruel towards me, because I could not do as at other times. When we came to the Lake we were again sadly put to it for Provision; we were fain to eat Toadwood fryed in Bears Grease, at last we found a company of *Ravens*, and then we made a Feast; and the manner was, that we must eat all. I perceived there would be too much for one time, so one *Indian* that sate next to me, bid me slip away some of him under his Coat, and he would keep it for me till another time; this *Indian* seeing us his best got my Meat, stood up, and

made a Speech to the rest, and discovered me, so that the *Indians* were very angry, and cut me another piece, and gave me *Raccoon Grease* to drink, which made me sick and Vomit. I told them I had enough; so that ever after that they would give me none; but still tell me, I had *Raccoon* enough: so I suffered much, and being frozen was full of Pain, and could sleep but a little, yet must do my work. When they went upon the Lake, and as they came to the Lake, they light of a *Moose* and killed it, and staid there till they had eaten it all up; and entring upon the Lake there arose a great Storm, we thought we should all be cast away, but at last we got to an Island, and there they went to *Powowing*. The *Powow* said that *Benjamin Wait*, and another Man, was coming, and that Storm was raised to cast them away: This afterward appeared to be true, though then I believed them not. Upon this Island we lay still several days, and then set out again, but a Storm took us so that we lay to and fro upon coming Islands about three Weeks: we had no provision but *Raccoons*, so that the *Indians* thought they should be Starved. They gave me nothing, so that I was hungry three days without any Provision: We went to other

" the Lake upon that Isle about a daves jour-
" ney: we had a little Sled upon which we
" drew our Load; before Noon, I tired, and
" just then the *Indians* met with some *French-*
" *men*; then one of the *Indians* that took me
" came to me, and called me all manner of
" bad Names; and threw me down upon my
" back: I told him I could not do any more,
" then he said he must kill me, I thought he
" was about it, for he pulled out his Knife, and
" cut out my Pockets, and wrapt them about
" my Face, helped me up, and took my Sled
" and went away, and gave me a bit of Bis-
" cake, as big as a Walnut, which he had of
" the *French-man*, and told me he would give
" me a Pipe of Tobacco; when my Sled was
" gone, I could run after him, but at last I
" could not run, but went a foot-pace, then
" the *Indians* were soon out of sight, I follow-
" ed as well as I could; I had many Falls upon
" the Ice; at last I was so spent, I had not
" strength enough to rise again, but I crept to
" a Tree that lay along, and got upon it, and
" there I lay; it was now night, and very
" sharp Weather: I counted no other but that
" I must die there; whilest I was thinking of
" Death, an *Indian* Hallowed, and I answer-
" ed him; he came to me, and called me bad
" names, and told me if I could not go he

must

'muſt knock me on the head; I told him he 'muſt then ſo do; he ſaw how I had Wal-'lowed in the Snow, but could not riſe: then 'he took his Coat, and wrapt me in it, and 'went back, and ſent two *Indians* with a Sled, 'one ſaid he muſt knock me on the Head, 'the other ſaid No, they would carry me a-'way and burn me; then they bid me ſtir 'my Inſtep to ſee if that were frozen, I did 'ſo, when they ſaw that, they ſaid that vvas 'Warregen; there vvas a Chirurgeon at the 'French that could cure me; then they took 'me upon the Sled, and carried me to the 'fire, and they then made much of me; pul-'led off my vvet, and vvrapped me in dry Clothes, made me a good Bed. They had killed an Otter, and gave me ſome of the fleſh, and a bit of the Fleſh: here I ſlept all tovvards day, and then vvas able to get up, and put on my clothes; one of the *Indians* awaked, and ſeeing me go, ſhouted, as rejoycing at it: as ſoon as it vvas light I and *Samuel Ruſſel* vvent before on the Ice, upon a River, they ſaid I muſt go vvhere I could on foot, elſe I ſhould frieze. *Samuel Ruſſel* ſlipt into the River vvith one Foot, the *Indians* called him back and dried his Stockins, and then ſent us avvay; and an *Indian* vvith us to Pilot us: and vve vvent

" four or five miles before they overtook us: I
" was then pretty well spent; *Samuel Russel*
" was (he said) faint, and wondred how I
" could live, for he had (he said) ten meals
" to my one: then I was laid on the Sled,
" and they ran away with me on the Ice, the
" rest and *Samuel Russel* came softly after.
" *Samuel Russel* I never saw more, nor know
" what became of him: they got but half
" way, and we got through to *Shawbles* about
" midnight. Six miles of *Shawbles* (a *French*
" Town) the River was open, and when I
" came to transmil at that part of the Ice, I
" soon tired so and two Indians run away to
" Town, and one only was left: he would
" carry me a few rods, and then I would go
" as many, and that trade we drave, and I
" went long a going five miles. This Indian
" now was kind, and told me that if he did not
" carry me I would die, and so I should have
" done sure enough: and he said, I must eat
" that I might know he helped me. When we
" came to the first House there was no Indians
" but one *Indian* Squaw, both different from
" he said, we must now both die, and left he
" me alone, and got to another House, and
" chance came some *French* and *Indians*, and
" brought me in: the *French* were kind,
" put my hands and feet in cold Water,

gave me a Dram of Brandy, and a little hasty pudding and Milk; when I talked Victuals I was hungry, and could not have forborn it, but that I could not get it; now and then they would give me a little as they thought best for me; I lay by the fire with the *Indians* that night, but could not sleep for pain: next morning the *Indians* and *French* fell out about me, because the *French* as the *Indians* said, loved the *English* better than the *Indians*. The *French* presently turned the *Indians* out of doors, and kept me, they were very kind and careful, and gave me a little something now and then; while I was here all the Men in that Town came to see me: At this House I was three or four dayes, and then invited to another, and after that to another; at this place I was about thirteen dayes, and received much civility from a young man, a Batchelour, who invited me to his House, with whom I was for the most part, he was so kind as to lodge me in the Bed with himself, he gave me a Coat, and would have bought me, but could not, for the *Indians* asked a hundred pounds for me. We were then to go to a place called *Sawal*, and that young man would go with me, because the *Indians* should not have me: this Man carried me on his Back and

days Journey; for I could not now go a
all: then there was so much Water on the
ice, we could go no further: so the *French*
men left me, and Provision for me; here we
stayed two nights, and then travelled again,
for then the Ice was strong; and in two
dayes more I came to *Sawit*; the first house
we came to was late in the night; here a-
gain the People were kind. Next day be-
ing in much pain, I asked the *Indians* to car-
ry me to the Chirurgeons, as they had pro-
mised, at which they were wroth, and one
of them took up his Gun to knock me
but the *French-men* would not suffer it, but
fell upon him, and kicked him out of doors:
then we went away from thence to a place
two or three miles off, where the *Indians*
had *Wigwams*: when I came to those *Wig-*
wams some of the *Indians* knew me, and
seemed to pity me. While I was here
which was three or four dayes, the *French*
came to see me, and it being *Christmas*
time, they brought Cakes and other Provi-
sions with them, and gave to me, so that I
had no want: the *Indians* tried to cure me,
but could not, then I asked for the Chirur-
geon, at which one of the *Indians* in anger
struck me on the face with his Fist, a *French*
man being by, the *French-man* spake to him

I knew not what he said, and went his way. He and by came the Captain of the place into the *Frigot* with about twenty armed men, and asked where the *Indian* was that struck the *Englishman*, and took him and said him he should go to the Bilboes, and then be hanged: the *Indians* were much troubled at this, as appeared by their Countenances and Trembling. I would have gone too, but the *French* assured me not fear, the *Indians* durst not hurt me. When the *Indian* was gone, I had two Masters still, I asked them to carry me to that Captain that I might speak for the *Indian*, they answered, I was a Fool, did I think the *French* were like to the *English*, to say one thing and do another? they were men of their words, but I prevailed with them to help me thither, and I spake to the Captain by an Interpretor, and told him I desired him to set the *Indian* free, and told him what he had done for me, he told me, he was a Rogue, and should be hanged; then I spake more earnestly, alledging this Reason, because all the *English Captives* were not come in, if he were hanged, it might fare the worse with them; then the Captain said, that was to be considered: then he set him at liberty, upon condition, that he should never forsake

me more, and every day bring me to his House to eat Victuals. I perceived that the common People did not like what the Indians had done and did to the English. When the Indian was set free, he came to me, and took me about the middle, and said I was his Brother, I had saved his life once, and he had saved mine [illegible] thrice. Then he called for Victuals and made me drink, and had me away to his Wigwam again. When I came there the Squaws came to me one by one, to shake hands with me, saying Netopus Kenne; and were very kind, thanking me for other, but that I had saved the Indian Life. The next day he carried me to his Captains house, and sat me down; they gave me my Victuals and Wine, and [illegible] there a while by the Indians, [illegible] Captains my fingers, which when [illegible] his Wife saw, he and his Wife ran [illegible] from the fight, and had me up it up [illegible] and sent for the Chirurgeon, who [illegible] and he could cure me, and [illegible] and dressed it; the Indians [illegible] for me, I said them [illegible] them, they went [illegible] [illegible] [illegible]

me, and strove to keep me chearful; for I was sometimes ready to faint: Often times they gave me a little Brandy. The next day the Chirurgeon came again, and dressed me: and so he did all the while I was among the *French*. I came in at *Christmas*, and went thence *May* 2d. Being thus in the Captain's house, I was kept there till *Aug.* Many came: & my *Indian* Master being in want of Money, pawned me to the Captain for 14. *Beavers*, or the worth of them, at such a day; if he did not pay he must lose his Papoos or else sell me for twenty one Beavers: but he could not get Beaver, and so I was sold. But being thus sold he was in Gods good time set at liberty, and returned to his Friends in *New-England* again.

Thus far is the poor Captives Relation concerning the changes of Providence which befell unto him.

There is one Remarkable passage more observed by him: For he saith, that as they travelled they came to a place where [illegible] (viz. *Indian Corn*) was an *Image*; here the *Indians* that were with *Philip* (whom they call the Devil) and so did they [illegible]

half a Town. This god (said that Indian) is a true god, the other was not good, he told them true. No doubt but others are capable of discerning many passages of Divine Providence to be worthy to be Recorded than these last mentioned; but inasmuch as these have been brought to my hands, I proceed to another Relation.

Very Memorable was the Providence of God towards Mr. Ephraim Hew of New-Haven in New-England, who was for an whole twelve Moneth given up by his Friends as a dead Man, but God preserved him alive in a strange Island where he had suffered Shipwrack, and at last restored him home to his Family.

The History of this Providence might have been accounted amongst Sea-Deliverances, yet considering it was not only so, I shall here Record what himself (being a godly man) did relate of the Lords marvelous Dispensations towards him, that so others might be encouraged to put their trust in God in the times of their greatest straits and difficulties.

On the 24 of August, in the year 1676. this said Skipper Hew with his two eldest Sons, set sail from New-Haven for Bristow in a small

Ketch

Watch, Bridle, Purse thereinto. After the Dispatch of their Business there, they set Sail from thence for New-Haven again, on the 16th of September following; but contrary Winds forced them back to Boston, where the said Rose was taken ill with a violent Distemper, contracted after a Voyage, many hearing of that time sick of the same Disease, which proved mortal to some. The merciful Providence of God having spared his life, and restored him to some measure of health; he again set Sail from Boston, October 10. By a fair Wind they were forward so as to make Cape Cod; but suddenly the Weather became very Tempestuous, so as that they could not fetch the Cape, but were forced off to Sea; where they were tossed in a small Vessel by very fierce and outrageous Winds and Seas. The Eldest Son fell sick and died in about [illegible] days after they set out to Sea. He was soon dead, but his other Son fell sick and died too. This was a bitter Cup to the poor Father. It wrought in a Christian manner upon him. The Sons of Rebecca were dead, Rebecca mourned many days, and [illegible] to comfort him. Thus Rebecca's Sons were Dead: his Friends [illegible] were, but could they [illegible]

But

Relations, when his Friends and Relations could not, the Lord himself did: for they died after he came, gracious and comfortable a manner, as that their Father professed he had joy in parting with them. Yet now their distress and danger was become greater, since the *Skipper's* two Sons were the only help he had in working the Vessel. Not long after, another of the Company, *viz. Caleb Tuttle* (Son to Mr. *William Tuttle* one of the Worthy Magistrates in *New-Haven*) fell sick and died also, leaving the World with comfortable manifestations of true Repentance towards God, and Faith in Jesus Christ. Thus the one half of their Company was taken away, none remaining but the Skipper himself, one Mr. *Augur*, and a Boy. He himself was sickly, and in a very weak estate, but was fain to stand at the Helm 36 hours, and 24 hours at a time; in the mean space the boysterous Sea overwhelming the Vessel, at that time if he had not been lasht fast, he had certainly been washed over-board. In this Extremity, he was at a loss in his own thoughts, whether they should persist in Storms for the *New-England* Shore, or bear away for the Southern Islands. He propounded the Question to Mr. *Augur*, they resolved that they would seek to God for Direction

about it, and then put this difficult case to an issue, by casting a Lot. So they did; and the Lot fell on *New-England*. By that time a Moneth was expired, they lost the Rudder of their Vessel, so that now they had nothing but God alone to rely upon. In this dismal state were they for a fortnight. The Skipper (though infirm (as hee hath expressed) yet for six weeks together, was hardly ever dry; nor had they the benefit of warm Food for more then three or three-quarters. At the end of six weeks, in the Morning betimes, the Vessel was driven on the Tayl-ings of a ledge of Rocks, where the Sea broke violently; looking out they espied a dismal Rocky Island to the Leeward, upon which if the Providence of God had not by the Breakers given them timely warning, they had been dashed in pieces. And this necessity was the Lords opportunity for their deliverance; they [illegible] go an Anchor, and get out the Boat, [illegible] the Sea calm. The [illegible] and [illegible] [illegible] [illegible]

extream danger of being ſtarved to Death. But a Storm aroſe which beat violently upon the Veſſel at Anchor, ſo as that it was ſtaved in pieces; and a Cask of Powder was brought aſhore, (receiving no damage by its being waſhed in the Water) alſo a Barrel of Wine, and half a Barrel of Moloſſes, together with many things uſeful for a Tent to preſerve them from cold. This notwithſtanding, new and great diſtreſſes attended them. For though they had Powder and Shot, there were ſeldom any Fowls to be ſeen in that Diſmal and Deſolate place, excepting a few *Crows*, *Ravens* and *Gulls*. Theſe were ſo few as that for the moſt part, the *Skipper* ſhot at one at a time. Many times half of one of theſe Fowls with the Liquor made a Meal for three. Once they lived five dayes without any Suſtenance, at which time they did not feel themſelves pinch't with hunger as at other times; the Lord in mercy taking away their appetites, when their Food did utterly fail them. After they had been about twelve Weeks in this miſerable Iſland, Mr. *How's* dear Friend and Conſort Mr. *Auger* Died; ſo that he had no living creature but the Lad before mentioned to converſe with: And on *April* 2. 1677. that Lad Died alſo, ſo that the Maſter was now left alone upon the

Iſland

Island, and continued so to be above a quarter of a year, not having any living Soul to converse with. In this time he saw several Fishing Vessels Sailing by, and some came nearer the Island than that which at last took him in; but though he used what means he could that they might be acquainted with his Distress, none came to him, being afraid: for they supposed him to be one of those *Indians* who were then in Hostility against the *English*. The good Man whilest he was in his Desolate Estate, kept many dayes of Fasting and Prayer, wherein he did confess and bewail his *Sins*, the least of which deserved greater Evils than any in this World ever were or can be subject unto; and begged of God that he would find out a way for his Deliverance. At last it came into his mind, that he ought very solemnly to praise God (as well as pray unto him) for the great mercies and signal preservations which he had thus far experienced. Accordingly he set apart a day for that end, spending the time in giving thanks to God for all the mercies of his Life, so far as he could call them to mind, and in special for those Divine Favours which had been mingled with his afflictions; humbly blessing God for his

wonderful goodness in preserving him alive by a Miracle of Mercy. Immediately after this, a Vessel belonging to *Salem* in *New-England* providentially passing by that Island, took their Boat on shore, and took in *Skipper How*, who arrived at *Salem*, July 18. 1677. and was at last returned to his Family at *New-Haven*.

Upon this occasion it may not be amiss to commemorate a Providence not altogether unlike unto the but now related preservation of Skipper *How*. The Story which I have found is mentioned by *Mandelslo* in his Travels, *Page* 280. and more fully by Mr. *Clark* in his *Examples*, Vol. 2. *Page* 618. Mr. *Hutton* in his Prodigies of Mercies, *Page* 20. Yet inasmuch as but few in this Country have the Authors mentioned, I shall here set down what has been by them already published.

The Story is in brief as followeth:

In the Year 1616. A. *Fleming* whose Name was *Fleshmire*, coming from *Norway* in a small Vessel with Boards, was overtaken by a Calm, during which the Current carried him [illegible] upon a Rock or Isle [illegible] towards the [illegible] of [illegible] The Master would be counselled [illegible] have Men to go into the Shallop, [illegible]

Tow the Ship. They having done so, would needs go up into a certain Rock to look for Birds Eggs: But as soon as they were got up into it, they at some distance perceived a Man, whence they imagined that there were others lurking thereabouts, and that this man had made his escape thither from some Pyrates, who, if not prevented, might surprize their Ship: and therefore they made all the haft they could to their Shallop, and so returned to their Ship. But the Calm continuing, and the Current of the Sea still driving them upon the Island, they were forced to get into the long-boat, and to Tow her off again. The Man whom they had seen before was now come to the Rocks of the Island, and made signs with his hands, and cried, and sometimes falling on his knees and putting his hands together, begging and crying to them for relief. At first they made some difficulty to get to him, but at last, being overcome by his importunate signs, they [illegible] the Island, where they found [illegible]

they offered to take him into the Boat, but the Rock was so steep, that it was impossible for them to land: whereupon they went above the Island, and came at last to a flat shore, where they took the Man aboard. They found nothing on all in the Island, neither Grass nor Tree, nor ought else from which a man could procure any subsistence, nor any shelter, save the ruins of a Boat, wherewith he had made a kind of a Hutt, under which he used to lie down and shelter himself against the injuries of Wind and Weather. So soon as they gotten to the Ship, but there arose a Wind, that drave them off from the Island: observing this Providence, they were the more inquisitive to know of the Man, what he was, and by what means he came unto that uninhabitable place?

Hereunto the Man Answered;

I am an *English Man*, that about a Year ago, was to pass in the Ordinary Packet Boat from *England* to *Dublin* in *Ireland*, but by the way we were taken by a *French* Pirate, who being immediately forced by a Tempest, which violently arose, to let the Boat go, we were three of us in it, left to the mercy of the Wind and Waves, which carried us between *Ireland* and

Scot-

into the main Sea: In the mean time we had neither Food nor Drink, but only some Sugar in the Boat; upon this we lived, and drank our own Urine, till our bodies were so dried up, that we could make no more: whereupon one of our Company being quite spent, died; whom we heaved overboard: and a while after, a second was grown so feeble, that he [illegible] lying in the Boat, ready to give up the Ghost: But in this extremity it pleased God that I kenned this Island afar off, and thereupon encouraged the dying man to raise up himself, with hopes of life: and accordingly, upon this good news, he raised himself up, and by, and by our Boat was cast upon this Island, and split against a Rock. Now we were in a more wretched condition than if we had been swallowed up by the Sea, for then we had been delivered of the Extremities we were under in the want of Meat and Drink; yet the Lord was pleased to make some provision for us: for on the Island we took some Sea-wrack, which we did eat raw: We found also in the holes of the Rocks, upon the Sea-side, some Limpits; and thus had we through Gods Providence wherewithal to sustain us, as would keep us from starving, but

what we thought most unsupportable, was thirst, in regard that the place afforded no fresh Water but what fell from the Clouds, and was left in certain Pits, which time had made in the Rock. Neither could we have this at all seasons, by reason that the Rock being small, and lying low, in stormy Weather the Waves dashed over it, and filled the Pits with Salt Water.

When they came first upon the Island about the midst of it, they found two long Spoons pitched in the Ground, and a third laid upon them, like a Table; which they judged to have been so placed by some Fishermen to dry their Fish upon; and under this they lay in the night, till with some Boards of their Boat, they made a kind of an Hut to be a shelter for them. In this Condition they lived together, for the space of about six Weeks, commonly one and sometimes four Fish at their Meal, till at last one of them

himself down into the Sea, and so to put a final Period to that affliction, wherof he had endured but the one half, whilst he had a Friend that divided it with him. What became of his Comrade he could not guess, whether despair forced him to that extremity, or whether getting up in the night, and fully awake, he fell from the Rock, as he was looking for Birds Eggs: for he had discovered no distraction in him, nor could imagine that he could on a sudden fall into that despair, against which he had so frequent handsome by frequent and fervent Prayer. And his Life did so affect the Seamen, that his whole stock his Love, with [illegible] have leaped from the Rock [illegible]

" to sharpen upon the Stones, that it served " him instead of a Knife. When Winter " came on, he endured the greatest misery " imaginable: for many times the Rock and " his Hutt were so covered with Snow, that " it was not possible for him to go abroad to " provide his Food; which extremity put him " upon this Invention: he put out a little " stick at the crevice of his Hutt, and bait- " ing it with a little Sea-Dogs fat, by that " means he got some Sea-Mews, which he " took with his hand from under the Snow, " and so kept himself from starving. In this " sad and solitary condition, he lived for a " house eleven Months, expecting therein to " end his dayes, when Gods gracious provi- " dence sent this Ship thither, which delivered " him out of the greatest misery that ever " man was in. The Master of the Ship " commiserating his deplorable condition, " treated him so well, that within a few dayes " he was quite another creature; and after- " wards he see him a shore at Dartmouth, " London; and sometimes after he saw him at " Dublin: where such as heard what he had suf- " fered unto him, gave him Money, where- " withal to return into his Native Country " of England.

Thus far is that Relation.

I have seen a Manuscript, wherein many memorable Passages of Divine Providence are Recorded. And this which I shall now mention amongst others.

About the Year 1638. A Ship fell foul upon the Rocks and Sands, called the *Rossaderies*, sixty Leagues distant from the *Isle of Providence*. Ten of the floating Passengers got to a spot of Land, where having breathed awhile, and expecting to perish by Famine, eight of them chose rather to commit themselves to the mercy of the waters; two only stood upon the spot of Land, one whereof soon died, and was in the Sands buried by his now desolate Companion. This solitary Person in the midst of the roaring Waves was encompassed with the goodness of Divine Providence. Within three days God was pleased to send this single person (who now alone, was Lord and Subject in that his little Common-wealth) good store of Fowl, and so render them so tame, that the forlorn man could pick and chuse where he list. Fish also were now and then cast up within his reach, and somewhat that served for Fewel, as also for Flint to dress them. Thus lived this *Solitary Anchorite* for about two years, till at last having espied a *Dutch Vessel*, he held a Rag of his Shirt upon the top of a Stick towards them,

them, which being come within view of, they used means to fetch him off the Said-spot of Sand, and brought him to the *Isle of Providence.* The Man having in so long a time conversed only with Heaven, lookt at first very strangely, and was not able at first Conference promptly to speak and answer.

CHAP. III.

Concerning Remarkables about Thunder and Lightning. One at Salisbury *in* New-England *Smith dead thereby. Several at* Marshfield. *One at* North-Hampton. *The Captain of the Castle in* Boston. *Some Remarkables about Lightning at* Rocksborough, Wenham, Marblehead, Cambridge. *And in several Vessels at Sea. Some late parallel Instances, Of several in the last Century. Scripture Examples of Men slain by Lightning.*

THere are who affirm that although terrible Lightnings with Thunders have ever been frequent in this Land, yet [illegible] were hurt thereby (neither Man nor Beast for many years after the English did first [illegible] in these *American Desarts.* But that of late years fatal and fearful slaughters have [illegible]

way been made amongst us, is most certain. And there are many who have in this respect been as Brands plucked out of the burning, when the Lord hath overthrown others as God overthrew *Sodom* and *Gomorrah*. Such solemn works of Providence ought not to be forgotten. I shall now therefore proceed in giving an account of *Remarkables* respecting Thunder and Lightning, so far as I have received credible Information concerning them. The Particulars whereof are these which follow:

In *July* 1654. A Man whose Name was *Partridge* (esteemed a very godly person) at *Salisbury* in *New-England* was killed with Thunder and Lightning, his House being first set on fire thereby, and himself with others endeavouring the quenching of it, by a second crack of Thunder with Lightning (he being at the door of his House) was struck dead, and never spake more. There were six other persons also that were struck and lay for dead at the present, but they all recovered, excepting *Partridge*. Some that were [illegible] report that there were [illegible]

[illegible]

the Lightning in divers places, was not hurt, or burnt, but preserved by an abundance of Rain falling upon it.

July 11. 1658. There happed a Storm of Thunder and Lightning with Rain, in the Town of *Marshfield* in *Plimouth* Colony in *New England*; Mr. *Nathaniel Thomas*, *John Philips*, and another belonging to that Town, being in the Field, as they perceived the Storm a coming, betook themselves to the next House for Shelter: *John Philips* sat down near the Chimney, his Face towards the inner Room. A black Cloud flying very low, out of it there came a great Ball of Fire, with a terrible crack of Thunder; the Fire-ball fell down just before the said *Philips*, he seemed to give a start on his Seat, and so fell back-ward, being struck dead, not the least motion of life appearing in him afterwards. Captain *Thomas*, who sat directly opposite to *John Philips*, about six foot distance from him, and a young Child that was then within three foot of him, through the Providence of God received no hurt. Yet many Bricks in the Chimney were beaten down, the principal Rafters split, the Rafters next the Chamber in the Chamber were broken, one of the main Posts of the House into which [illegible]

Sometime

Summer was framed rent into shivers, and a great part of it was carried several Rod from the House, the Door before *Philips*, where the fire came down, was broken.

On the 28 of *April A. D.* 1664. A Company of the Neighbours being met together at the House of *Henry Candliff* in *Newbaven* in *New-England*, to spend a few hours in Christian Conferences, and in Prayer; there ensued a Storm of Thunder and Rain; and as the good Man of the House was at Prayer, there came a Ball of Lightning in at the roof of the House which set the Thatch on fire, grated on the Timber, pierced through the Chamber-floor, no breach being made on the Boards; only one of the joyces somewhat rased; *Matthew Cole* (who was Son in Law to the said *Candliff*) was struck stone dead as he was leaning over a Table, and joyning with the rest in Prayer. He did not stir nor groan after he was smitten, but continued standing as before, leaning upon the Table. There was no visible impression on his body or clothes, only the sole of one of his shoes was rent from the upper Leather. There were about twelve persons in the Room; none else received any harm, only one Woman (who is still living) was struck upon the Head, which occasioned some dizzi-

ness

ness ever since. The Fire on the House was quenched by the seasonable help of Neighbours.

July 15. 1665. There were terrible cracks of Thunder. An House in *Boston* was struck by it, and the Dishes therein melted as they stood on the Shelves, but no other hurt done in the Town. Only Captain *Davenport* (a Worthy Man, and one that had in the *Pequot* War, ventured his life, and did great service for the Country) then residing in the Castle where he commanded, having that day wrought himself weary, and thinking to refresh himself with sleep, was killed with Lightning, (the Lightning lay upon his Bed all night.) Several of the Souldiers in the Castle were struck at the same time; but God spared their lives. It has been an old Opinion entertained by *Plutarch* (*Symposiac.* lib. 4. Quæst.) that those that are asleep are never stricken with Lightning; to confirm which it has been alledged, that once having slept, the Lightning touched the Money in his Pocket without doing any further harm: and that a Castle wherein a Child lay sleeping was [illegible] with the Lightning, and the Child not hurt; [illegible] that the Arrows [illegible] being near his Body [illegible] with Lightning, and yet untouched [illegible]

asleep received no hurt; but as much of all this, may be affirmed of persons awake. And this sad Example (*Triste jacet lucis evitabile munus Ridentes*) of Captain *Davenport*, whom the Lightning found and left asleep, does confute the vulgar error mentioned. And no doubt but that many the like Instances to this have been known in the World, the Records whereof we have not. But I proceed:

June 23. 1666. In *Mansfield*, another Dreadful Storm of Rain with Thunder and Lightning happened. There were then in the house of *John Philips* (he was Father of that *John Philips* who was slain by Lightning the year 1658.) fourteen persons, [illegible] the house calling [illegible] Door, that was no sooner [illegible] dreadful Thunder-clap [illegible] the Chimney, and [illegible] house were [illegible] all living.) [illegible]

all the people present, except himself, had been killed. But it pleased God to revive most of them. Only three of them were mortally wounded with Heavens Arrows, viz. the Wife of *John Philips*, and another of his Sons a young Man about twenty years old, and *William Shortly*, who had a Child in his Arms, that received no hurt by the Lightning when himself was slain. This *Shortly* was at that time a sojourner in *John Philips* his house; having been a little before turned out of his own house. The Wife of this *Shortly* was with Child and near her full time, and struck down for dead at present, but God recovered her, so that she received no hurt, neither by fright nor stroke. Two more Children sitting upon the edge of a Table had their lives preserved, though a Dog which lay behind them under the Table was slain.

In the same year (in the latter end of [illegible]) *Samuel Raggles* of *Rochsborough* in *Northamptonshire*, going with a loaden Cart, was struck with Lightning. He did not hear the Thunder-clap, but was by the force of the Lightning e're he was aware, carried over his Cattle about ten foot distance from them. Attempting to rise up he found that he was not able to stand upon his right Leg, for [illegible] right

right foot was become limber, and would bend any way, feeling as if it had no bone in it, nevertheless, he made a shift with the use of one leg to get to his Cattle (being an Horse and two Oxen) which were all killed by the Lightning. He endeavoured to take off the Yoak from the neck of one of the Oxen, but then he perceived that his thumb and two fingers in one hand were stupified that he could not stir them; they looked like cold clay, the blood clear gone out of that part of his hand. But by rubbing his wounded leg and hand, blood and life came into them again. As he came home pulling off his Stocking, he found that on the inside of his right Leg (which smarted much) the skin was quite burnt off, and it looked red; but over his Ankle his Stocking was [illegible] on the inside; but not on the outside, [illegible] there were near upon twenty marks about as big as pins heads, which the Lightning left thereon. Likewise the Shoe on his left foot was by the Lightning struck off his foot, and carried above two Rods from him, on the upper leather at the heel of the Shoe were five holes burnt through it, larger than those which are made with Duck-shot for the Beasts that were slain, the hair on their skins was singed, so that it might

pass

perceive that the Lightning had run winding and turning strangely upon their bodies, leaving little marks no bigger then Corns of Gun-powder behind it. There was in the Cart a Cheſt which the Lightning pierced through, as also through a quire of Paper and twelve Napkins, melting some pewter dishes that were under them.

At another time in *Rocksborough*, a Thunder Storm happning, broke into the house of Thomas Ripley, striking off some Clapboards, splitting two Studs of the end Spar, and running down by each side of the Window, where stood a Bed with three Children in it. Over the head of the Bed were three Guns, and [illegible] which were so melted with the Lead [illegible] there they began to run. It made [illegible] through the floor, and coming into the room it beat down the Plaister of the Chamber, and running on a shelf of Pewter melted several Dishes there; and [illegible] it melted a Brass Morter, and [illegible] The Children in the

On the 18 of *May* (being the Lords day) A.D. 1673. The People at *Weakam* (their worthy Pastor Mr. *Antipas Newman* being lately dead) prevailed with the Reverend Mr. *Higginson* of *Salem*, to spend that Sabbath amongst them. The afternoon Sermon being ended, he with several of the Town went to Mr. *Newmans* his House; whilest they were in discourse there, about the word and works of God, a Thunder storm arose, and a while a smart Clap of Thunder broke into the House, and especially into the Room where they were sitting, and discoursing together; It did for the present deafen them all, filling the Room with smoke, and a strong smell as of Brimstone. With the Thunderclap, came in a Ball of Fire, (big as the Bulke of a great Gun) which violently went up the Chimney, and so away it did. This Ball of Fire was [illegible] of Richard Goldsmith, [illegible] Chimney, [illegible] Chimney.

head near one of his Ears was a little singed. There were seven or eight in that room, and more in the next; yet (through the merciful providence of God) none else had the least harm. This *Richard Goldsmith*, who was thus slain, was a Shoemaker by Trade, being reputed a good Man for the main; but had blemished his Christian Profession by frequent breaking of his promise, it being too common with him (as with too many Professors amongst us) to be free and forward in engaging but backward in performing. Yet this must further be added, that half a year before his Death, God gave him a deep sence of his Evils, that he made it his business not only that his peace might be made with God, but with Men also, unto whom he had given just offence. He went up and down bewailing his great sin in promise-breaking; and was become a very conscientious and lively Christian, promoting holy and edifying Discourses, as he had occasion. At that very time when he was struck dead, he was speaking of some passages in the Sermon he had newly heard, and his last words were, *blessed be the Lord.*

In the same year, on the 21. of *June*, being Saturday in the afternoon; another Thunder-

Thunder-storm arose; during which Storm *Josiah Walton* (the youngest Son of Mr. *William Walton* late Minister of *Marble-head*) was in a Ketch coming in from Sea, and being before the Harbours mouth, the Wind suddenly shifted to the *Northward*; a violent Gust of Wind coming down on the Vessel, the Seamen concluded to hand their Sails, *Josiah Walton* got upon the Main-yard to expedite the matter, and shot down the Sail; when there hapned a terrible flash of Lightning, which breaking forth out of the Cloud, struck down three Men who were on the Deck, without doing them any hurt; but *Josiah Walton* being (as was said) on the Main-yard, the Lightning shattered his Thighbone all in pieces, and did split and shiver the Main-mast of the Vessel, and scorche the Rigging. *Josiah Walton* falling down upon the Deck, his Leg was broken short off. His Brother being on the Deck, did (with others) take him up, and found him alive, but sorely scorched and wounded. They carried him on shore to his Mothers House, at first he was very sensible of his case; and took leave of his Friends, giving himself up to the preparations for another World. His Friends used all means possible for his recovery, though his Leggs could not be

dead man, and the use of means would but put him to more misery. His Bones were so shattered, that it was not possible for the Art of Man to reduce them; Also, the violent heat of the weather occasioned a Gangrene. In this misery he continued until the next Wednesday morning; and then departed this life; he was an hopeful young-man.

In the Year 1678. on the 29th. of *June* at *Cambridge* in *New-England*; A Thunder-clap with Lightning broke into the new house of the Colledge. It tore away and shattered into pieces a considerable quantity of the Tyle on the Roof thereof. In one Room there then happened to be the Wife of Mr. *Benjamin* (Daughter to *Thomas Sawyer*, Esq. Owner of the House) who then had an Infant above two Months old in her Arms; also another Woman. They were all of them struck; the Child being by the force of the Lightning carried out of the Mothers Arms, and thrown upon the Floor some distance from her. The Mother was at first thought to be dead, but God restored her, though she lost the use of her Limbs for some considerable time after. [illegible] Child, and [illegible] Woman

Woman recovered. In the next room were seven or eight persons who received no hurt. It was above a quarter of an hour before they could help the persons thus smitten, for the room was so full of Smoke (smelling like Brimstone) that they could not see them. Some Swine being near the Door at the Lightning fell, were thrown into the House, and seemed dead a while, but afterwards came to life again. A Cat was killed there with a Pewter Candlestick standing upon a joynt stool; some part of it was melted and carried away before the Lightning took fire in the Chamber floor over head, like Seam shot, and the Candlestick it self was not so much as beaten off from the Stool whereon it stood.

[illegible], 1682. There was an amazing Thunder-storm at Hampton in New-England, the Lightning fell upon the House of Mr. [illegible] Sewall, strangely shattering it in several places. His Wife (the Grand-Daughter of that Reverend Minister of Christ, Mr. Cotton, who was Teacher of the Church of Christ in Boston, and also in New-England) being

was struck dead and never recovered again.

Besides all these which have been mentioned, one or two in Connecticut Colony, and four Persons dwelling in the Northern parts of this Country, were smitten with the fire of God, about fifteen years ago; the circumstances of which Providences (though very Remarkable) I have not as yet received from those that were acquainted therewith; and therefore cannot here publish them. Also, some Remarkables about Thunder happened this last year.

A Reverend Friend in a Neighbour Colony, in a Letter bearing *August* 3. 1682. Writeth thus;

We have had of late great Storms of Rain and Wind, and some of Thunder and Lightning, whereby Execution has been done, though with sparing mercy to Men: Mr. Jones his House in New-Haven, was broken into by the Lightning, and strange work made in one Room especially, in which one of his Children had been a little before. This was done June 8. 1682. A little after which at Norwalk, *there were* [illegible] *working Oxen smitten dead at once, upon a small compass of Ground. The next Month at* Greenwich, *there were seven Swine and a Dog killed with the Lightning, very near a Dwelling*

Mast; where a Family of Children (their Parents not at home when Lightning happed) were much frighted, but received no other hurt: which are these but warning pieces, forewing that Many more may go next? Thus he.

I proceed now to give an account of some few Remarkables about Thunder and Lightning, wherein several Vessels at Sea were concerned.

July 17. 1677. A Vessel whereof *Mr. Thomas Berry* was Master, set Sail from *Boston* in *New-England*, Bound for the Island of *Madeira*. About 3. *P. M.* being half way between *Cape Cod* and *Brunsters Islands*, they were becalmed; and they perceived a Thunder-storm arising in the *North-Northwest*. The Master ordered all their Sails (except their two Courses) to be furled. When the storm drew near to them, they had only the Foresail abroad; all the Men were busie in hoising fast the Long-boat; The Master was walking upon the Deck, and as he came near the Main-mast, he beheld something very black fly before him, about the bigness of a Small Mast, at the Larboard side; and immediately he heard a dreadful and amazing noise, not like a single Cannon, but as if [illegible]

Ranges of Men had been firing one against another; presently upon which the Master was struck clear round, and fell down for dead upon the Deck, continuing so for about seven minutes; but then he revived, having his hands much burnt with the Lightning. The Ship seemed to be on fire; and a very great Smoke having a Sulphurous smell came from between the Decks; so that no man was able to stay there, for more than half an hour after this surprizing Accident hapned. The Main-mast was split from the Top-gallant-mast head to the lower Deck. The Pumpers of the Pump were struck up at the Star-board side, and one end of two Cabins moved down betwixt Decks. Two holes were made in one of the Pumps about the bignes of two Musquet Bullets. They were forced to return to *Bofton* again, in order to the fitting of the Vessel with a new Main. Through the mercy of the most high, no person in the Vessel received any hurt, besides what hath been expressed. Yet a man *Wimbly* died the same day, about the same time, two men in or near *Windsor* were killed with Lightning, as they sat under a tree in the Woods.

On *June* 6th. Anno D. 1680. a Ship

[illegible] the *Jamaica Merchant*, Captain *Joseph* [illegible] Commander, being then in the Gulph of *Florida*, Lat. 27. gr. about 9 h. P.M. was [illegible] with an amazing Thunder shower; the Lightning split the Main-mast, and knocked down one of the Sea-men, and set the Ship on fire between Decks, in several places. They used utmost endeavour to extinguish the fire, but could not do it, seeing they were unable to overcome those flames, they betook themselves to their Boat. The fire was so furious between the Cables and the Deck in the Steerage, that they could not get in the relief of such Goods, [illegible] that [illegible] and his Wife were saved. The Master [illegible] overboard after the Boat, and [illegible] the Boat; the Wife and a Child swimming [illegible] of a Gallery Window [illegible] three more were saved by leaping [illegible] Cabin Window. The [illegible] which Heaven [illegible] [illegible] [illegible]

with several of the Seamen were by Captain Bowry brought safe to New-England, where they declared how wonderfully they had been delivered from Death which God both by sin and worse had threatned them with.

March 14. 168⅞. A ship whereof *Richard Lusk* is Master being then at Sea (bound for *New-England*) in *Lat.* 37. gr. about 2 *h. A. M.* it began to Thunder and Lighten. They beheld three *Corpusants*, (as Mariners call them) on the Yards: The Thunder grew fierce, and thicker than before. Suddenly their Vessel was filled with Smoke, and the smell of Brimstone, that the poor men were terrified with the apprehension of their Ships being on fire. There came down from the Clouds a stream or flame of Fire as big as the Ships Mast, which fell on the middle of the Deck, where the Mate was standing, he then was thrown flat upon his back with three Men more that were but a little distance from him. They that were yet untouched, thought, not only that their fellow Mariners had been struck dead, but their Deck broken in pieces by that blow, whose sound seemed to them to exceed the report of many great Guns fired off at once. Some that were left dangerously hurt, made an Out-cry that they

[illegible] were fodded; but the Mast lay floating by, and [illegible]. When he began to recover himself, he made sad complaint of a great [illegible] lying upon his back. When Day came they perceived their Main-top-mast was gone, and the Top-sail burnt. The Lightning seemed like small coals of fire blown over board.

There is one *Remarkable* more about *Thunder* and *Lightning*, which I am lately informed of by persons concerned therein; some circumstances in the Relation being so wonderful, as any of the preceding particulars. They were: On *January*, in the Year 168[illegible]. The Ship called *Albemarl* (whereof Mr. [illegible] *Lad* was then Master) being an hundred leagues from *Cape Cod*, in Lat. 42. about 8. P. M. met with a Thunder Storm. The Lightning burnt the Main-top-sail, split the Main-cap in pieces, rent the Mast all along. There was in special one dreadful Clap of Thunder, the report bigger than of a great Gun, at which all the Ships Company were amazed; then did there fall something from the Clouds upon the Stern of the Boat, which broke into many small parts; split one of the Pumps, the other Pump much hurt also. It was a Sulphureous matter, smelling much like

[illegible]

Gun-powder. It commanded burning in the stern of the Boat, they did with Sacks [illegible] it, and poured much Water on it, and yet they were not able by all that they could do to extinguish it, until such time as all the matter was consumed. But the strangest thing of all, is yet to be mentioned. When night came, observing the Stars, they perceived that their Compasses were changed. As for the Compass in the *Biskay*, the North point was turned clear South. There were two other Compasses unhung in the *Locker* in the Cabbin. In one of which the North point stood South, like that in the *Biskay*, as for the other, the North point stood West. [illegible] they Sailed by a Needle whose Polarity was quite changed. The Seamen were at first puzzled how to work their Vessel right, considering that the South point of their Compass was now become North, but after [illegible] it was easie to them. Thus did they [illegible] a thousand Leagues. As for the Compass wherein the Lightning had made the North [illegible] West, [illegible] it was become a [illegible] the Glass being broke, it [illegible] the Air coming to it, which [illegible] One of these Compasses [illegible] the Polarity from [illegible]

just in my custody. The Needle's point of the Needle doth remain fixed to this day, as it did immediately after the Lightning caused its alteration. The natural reason of which may be enquired into in the next Chapter; but before I pass to that, it may be, it will be grateful to the Reader, for me here to commemorate some parallel Instances, which have lately hapned in other parts of the World, unto which I proceed, contenting my self with one or two Examples, reserving others for the subsequent Chapter; where we shall have further occasion to take notice of them.

The *Authors Ephemerides Medico-Physicæ Germanicæ*, have informed the World, that on August 14. 1669. a Thunder and Lightning as if Heaven and Earth would come together, did at the house of a Gentleman called Berger, the fiery Lightning [illegible] through four inner rooms [illegible] into a Beer Cellar, [illegible] [illegible] down the Partition [illegible] Beer where I [illegible]

In one room the binding was taken off from the back of a Bible, and the Margin was accurately cut by the Lightning without hurting the Letters, as if it had been done by the hands of some Artists: beginning at the *Revelation*, and (which is wonderful) ending with the twelfth Chapter of 1 Epistle to the *Corinthians*, which Chapter fell in course to be expounded in publick the next Lords day. Six Women sitting in the same Chimney filled with a Sulphurous and choaking Mist, that one could scarce breathe; not far from the Bed of a Woman that was then lying in, were struck down, the hangings of the room burnt, and the Mother of the Woman in Child-bed lay for dead at present; but after a while, the other recovering their senses, examined what hurt was done to the Woman thought to be dead: her Kerchief was burnt as if it had been done with Gun-powder; she had about her a silver Chain, which was melted and broke into five parts: her under Garments were not so much as singed; but just under her Paps she was very much burnt. After she came to her self, she was very sensible of pain in the place where the Lightning had caused that wound. To lenifie which Womens Milk was made use of. But Blisters arising, the dolour was increased; until

until a skilful *Physician* prescribed this Unguent. *R. Mucilag. Sem. Cydoniorum C. aq. Mulv.* extract half an Ounce. *Succ. Plantag. &c.* an ounce and half. *Lythary. dur. subt. pulv.* half a drachm. *m. ad fict.* whereby the inflamation was allayed.

By the same Authors, it is also Related, that in *June A.D.* 1671. an house was struck with Lightning in four places, in some places the Timber was split, and in other places had holes made in it, as if bored through with an Awger, but no impression of fire were any where to be seen. A Girl fifteen years old, sitting in the Chimney, was struck down and lay for dead, the space of half an hour. And it is probable, that she had never recovered, had not an able Physician been sent for, who viewing her, perceived that the Clothes about her Breast were made to look blewish by the Lightning: It had also caused her Paps to look fiery and blackish, as if they had been scorched with Gun-powder. Under her Breast the Lightning had left creases, across her body, of a brownish colour. Also some creases made by the Lightning as broad as ones finger run along her left Leg reaching to her Foot. The Physician caused two spoonfuls of *Apoplectick Water* to be poured down her throat, upon which she instantly

revived

revived, complaining of a great heat in his Jaws and much pain, in the places hurt by the Lightning. Half a drachm of *Pulvis Betonicæ Anglicæ*, in the water of sweet Chervil was given to her, which caused a plentiful sweat, whereby the pain in her Jaws was diminished. Being still feaverish, an emulsion made with Poppy seed, Millet, Cardus Benedictus, &c. was made use of, upon which the Patient had ease and recovered. It appears by this as well as other instances, that great care should be had of those that are Thunder-struck, that they be not given up for quite dead, before all means be used in order to their being revived. *Paulus Zacchias* in his *Questionibus Medicis* giveth Rules whereby it may be known whether persons smitten with Lightning be dead, past all recovery or no. And the History put forth by *Jacobus Tevellus* in an Epistle enriched with his *Medicinæ Compendium*, describes the cure of persons struck with Lightning. I have not my self seen those Books; but who so shall see cause to obtain and consult them, will find many [illegible] therein things worth [illegible] consideration. [illegible] I find in the [illegible] the year 1671. [illegible]

able Instances about Thunder and Lightning, wherein persons living in former ages were concerned, if he please to look into *Zeiger* his *Theatrum vit. Human. Vol.* 2. *Lib.* 2. *P.* 322. & *Lib.* 7. *P.* 475, 545. & *Vol.* 3. *Lib.* 1. *P.* 621. & *Vol.* 5. *Lib.* 4. *P.* 1371. he will find many notable and memorable passages which that industrious Author hath collected. Though none more awful (to my Remembrance) than that which hapned *A. D.* 1546. when *Muskaw* (a principal City in *Russia*) was set on fire, and suffered a fearful Conflagration by Lightning: So it was, that at the very time when this Thunder-Storm hapned, an Inn-keeper (whose Name was *Otto*) had in his house some Guests, who were playing at Cards. The Inn-keeper going into his Wine-Cellar to fetch Drink for his merry Guests, at that moment the furious Tempest snatched up the house and carried it a good way off. Every one of the Men that were playing at Cards were found dead with their Cards in their hands; only the Inn-keeper himself, being in the Wine-Cellar (which was arched) escaped with his Life.

This brings to mind a strange passage recorded by *Cardan* (*de variet. Lib.* 8. *C.* 43.) who saith, that eight men sitting down together at an Oak, as they were at Supper, a flash

of Lightning smote and slew them all; And they were found in the very posture that the Lightning surprized them in: one with the Meat in his Mouth, another seemed to be Drinking, another with a Cup in his hand, which he intended to bring to his Mouth, *&c.* They looked like Images made black with the Lightning.

As for Scripture Examples of Men slain by Lightning; it is the judgement of the Judicious and Learned *Zuinger*, that the *Sodomites* & those 250 that being with *Corah* in his Conspiracy presumed to offer Incense, *Numb.*16.35. And *Nadab* and *Abihu*, and the two *Semocenturions* with their Souldiers, who came to apprehend the Prophet *Elijah*, were all killed by Lightning from Heaven.

CHAP.

CHAP. IV.

Some Philosophical Meditations. Concerning Antipathies and Sympathies. Of the Loadstone. Of the Nature and Wonderful Effects of Lightning. That Thunder-Storms are often caused by Satan; and sometimes by good Angels. Thunder is the Voice of God, and therefore to be dreaded. All Places in the habitable World are subject to it more or less. No Amulets can preserve men from being hurt thereby. The miserable estate of Wicked Men upon this account; and the happiness of the Righteous, who may be above all disquieting fears, with respect unto such terrible Accidents.

HAving thus far Related many *Remarkable Providences*, which have happened in the going down of the Sun; and some of the particulars, (especially in the last Chapter) being Tragical Stories: The Reader must give me leave upon this occasion a little to divert and recreate my mind, with some Philosophical Meditations; and to conclude with a Theological Improvement thereof. There are Wonders in the Works of Creation as well as Providence, the reason whereof the most knowing amongst Mortals, are

not able to comprehend. *Dost thou know the ballancings of the Clouds, the wondrous works of him who is perfect in knowledge?* I have not yet seen any who give a satisfactory reason of those strange Fountains in *New Spain*, which Ebb and Flow with the Sea, though far from it; and which fall in Rainy Weather, and rise in dry; or concerning that Pit near St. *Bartholmew's* into which if one cast a stone though never so small, it makes a noise as great and terrible as a clap of Thunder. It is no difficult thing to produce a World of Instances, concerning which the usual Answer is, an *occult Quality* is the cause of this strange operation, which is only a Fig-leaf whereby our common Philosophers seek to hide their own ignorance. Nor may we (with *Erastus*) deny that there are many such *Sympathies* and *Antipathies* in the natures of things. We know that the Horse does abominate the Camel; the mighty Elephant is afraid of a Mouse: And they say that the Lion, who scorneth to turn his back upon the stoutest Animal, will tremble at the Crowing of a Cock. Some Men also have strange *Antipathies* in their natures against that sort of Food which others love and live upon. I have read of one that could not endure to eat either Bread or Flesh. Of another that fell

fell into a Swounding fit at the smell of a Rose. Others would do the like at the smell of Vineger, or at the sight of an Eel or a Frog. There was a Man that if he did hear the sound of a Bell, he would immediately die away. Another if he did happen to hear any one sweeping a Room, an inexpressible horror would seize upon him. Another if he heard one whetting a Knife his Gummis would fall a bleeding. Another was not able to behold a Knife that had a sharp point, without being in a strange agony. *Saxonius* speaketh of one that died as he was sitting at the Table, only because an Apple was brought into his sight. There are some who if a Cat accidentally come into the Room, though they neither see it, nor are told of it, will presently be in a Sweat and ready to die away. There was lately one living in [illegible] *Market*, that when ever it Thundred would fall into a violent Vomiting, and so continue until the Thunder-storm was over. A Woman had such an *Antipathy* against Cheese that if she did but eat a piece of Bread, cut with a Knife, which a little before had cut Cheese, it would cause a *Deliquium*, as the same Woman when she was with Child could not so much as smell to Cheese. There was lately (I know not but that it may

may be living ſtill) a Man that if Pork, or any thing made of Swines fleſh were brought into the room, he would fall into a convulſive *Sardonian Laughter*; nor can he for his heart leave as long as that object is before him, ſo that if it ſhould not be removed, he would certainly laugh himſelf to death. It is evident that the peculiar *Antipathies* of ſome perſons are cauſed by the imaginations of their Parents. There was one that would fall into a *Syncope* if either a Calves-head or a Cabbage were brought near him. There were *nævi materni* upon the *Hypocondria* of this perſon, on his right ſide there was the form of a Calves head, on his left ſide a Cabbage imprinted there by the Imagination of his Longing Mother. Moſt Wonderful is that which *Libavius* and others report, concerning a Man that would be ſurprized with a *Lipothymy* at the ſight of his own Son; nay, upon his approaching near unto him, though he ſaw him not, for which ſome aſſigned this reaſon, that the Mother when ſhe was with Child, uſed to feed upon ſuch Meats as were abominable to the Father (concerning the rationality of this conjecture ſee Sr. *Kenelm Digby*'s diſcourſe of Bodies, *P.* 407, 410.) but others ſaid that the Midwife who brought him into the World was a Witch.

Witch. Nor are the *Sympathies* in Nature less Wonderful than the *Antipathies*. There is a mutual Friendship between the *Olive tree* and the *Myrtle*. There is a certain Stone called *Pantarbe* which draws Gold unto it. So does the *Adamas* Hairs and twigs. The *Sympathy* between the *Load-stone* and *Iron*, which do mutually attract each other, is admirable. There is no Philosopher but speaketh of this. Some have published whole Treatises (both profitable and pleasant) upon this Argument; in special *Gilbert*, *Ward*, *Cabeus*, *Kepler*, and of late *Kircherus*. I know many Fabulous things have been related concerning the Load-stone by inexperienced Philosophers, and so believed by many others, *E. G.* that *Onions*, or *Garlick*, or *Ointments* will cause it to lose its vertue. *Johnston*, (and from him Dr. *Brown* in his vulgar Errors) hath truly asserted the contrary. Every one knoweth that the head of a Needle touched therewith will continue pointing towards the North Pole: so that the *Magnet* leaveth an impression of its own nature and vertue upon the Needle, causing it to stand pointed as the *Magnet* it self doth. The Loadstone it self is the hardest Iron; and it is a thing known that such Mines are naturally so (notwithstanding the Report of one who saith, that lately in *Devonshire*, Load-

stones were found otherwise) posited in the Earth. Just under the Line the Needle lieth Parallel with the Horizon, but Sailing North or South it begins to incline and increase according as it approacheth to either Pole, and would, at last, endeavour to erect it self, whence some ascribe these strange effects to the North Star, which they suppose to be very magnetical. There is reason to believe that the Earth is the great *Magnet*. Hence (as Mr. *Seller* observes) when a Bar of Iron has stood long in a Window, that end of it which is next to the Earth will have the same vertue which the Load-stone it self has. Some place the first Meridian at the *Azores*, because there the Needle varies not: but the like is to be said of some other parts of the World; yea under the very same Meridian in divers Latitudes there is a great variation as to the pointing of the Needle. *It is affirmed, that between the shore of* Ireland, France, Spain, Guiny, *and the* Azores, *the North point varies towards the East, as some part of the* Azores *it declineth not. On the other side of the* Azores, *and this side of the Æquator, the North point of the Needle inclineth to the West; so that in the Lat. 36. near the shore, the variation is about* 11 gr. *but on the other side of the Æquator it is great variation: for in Brasilia the South point varies*

varies 12 gr. unto the West, but Elongating from the Coast of Brasilia toward the Shore of Africa it varies Eastward, and arriving at the Cape De las Aquilas, it rests in the Meridian and inclineth neither way. Dr. Brown in his Pseudodoxia Epidemica P. 63. does rationally suppose that the cause of this variation may be the inequality of the Earth variously disposed, and unfrequently mixed with the Sea. The Needle driveth that way where the greater and more powerful part of the Earth is placed. For whereas on this side the Isles of Azores the Needle varies Eastward, it may be ascribed to the vast Tract, viz. Europe, Asia and Africa, placed towards the East, and disposing the Needle that way. Sailing further it veers its tilt to the West, and regards that quarter wherein the Land is nearer or greater; and in the same latitude, as it approacheth the shore augmenteth its variation. Hence at Rome there is a less variation (viz. but five degrees) than at London, for on the west side of Rome are seated the great Continents of France, Spain, Germany; but on England there is almost no Land West, for the whole extent of Europe and Asia lies Eastward, and therefore at London the variation is 18 Degrees. Thus also, by reason of the vast Continent of Brasilia, the Needle declines towards the Land 12 Degrees; but on the Shore

of Magellan, *where the Land is narrowed, and the Sea on the other side, it varies but 5 or 6. Because the Cape of* De las Agullas *hath Sea on both sides near it, and other Land remote, and as it were equidistant from it, the Needle conforms to the Meridian. In certain Creeks and Vallies it proveth irregular; the reason whereof may be some vigorous part of the Earth not far distant.* Thus D. *Brown*, whose arguings seem rational. Some have truly observed of *Crocus Martis* or Steel corroded with Vineger, Sulphur, or otherwise, and after reverberated by Fire, that the Load-stone will not at all attract it: nor will it adhere, but ly therein like Sand. It is likewise certain, that the fire will cause the Load-stone to lose its vertue, inasmuch as its Bituminous Spirits are thereby evaporated. *Porta* (Lib. 7. Cap. 7.) saith that he did to his great admiration see a Sulphurous flame brake out of the Load-stone which being dissipated, the Stone lost it's attractive vertue. Moreover, the Load-stone by being put into the fire may be caused quite to change its polarity. The truly Noble and Honourable *Robert Boyle* Esq, many of whose excellent Observations and experiments have been advantagious, not only to the *English* Nation but to the Learned World; in his Book of the Usefulness of Experimental Na-

Natural Philoſophy, *Page* 15. hath theſe words; *Taking an Oblong Load-ſtone, and heating it red hot, I found the attractive faculty in not many minutes, either altogether aboliſht, or at leaſt ſo impaired and weakened, that I was ſcarce if at all able to diſcern it. But this hath been obſerved, though not ſo faithfully related, by more than one; wherefore I ſhall add, That by Refrigerating this red hot Load-ſtone either North or South, I found that I could give its extreames a Polarity* (if I may ſo ſpeak) *which they would readily diſplay upon an excited Needle freely placed in æquilibrium: And not only ſo, but I could by refrigerating the ſame end, ſometimes North, and ſometimes South, in a very ſhort time change the Poles of the Load-ſtone at pleaſure, making that which was a quarter of an hour before the North Pole, become the South; and on the contrary, the formerly ſouthern Pole become the northern. And this change was wrought on the Load-ſtone, not only by cooling it directly North and South, but by cooling it perpendicularly: that end of it which was contiguous to the Ground growing the Northern Pole, and ſo* (according to the Laws Magnetical) *drawing to it the South end; and that which was remoteſt from the contrary one: As if indeed the Terreſtial Globe were as ſome* Magnetic Philoſophers *have ſuppoſed it, but a great Magnet,*

ſince

since its effluvium's are able in some cases to impart a magnetic faculty to the Load-stone it self.

Thus far Mr. *Boyle*;

Also D. *Brown* shews, that if we erect a red hot Wire until it cool, then hang it up with Wax and untwisted Silk where the low er end and that which cooled next the Earth does rest, that is the Northern point. And if a Wire be heated only at one end, according as the end is cooled upwards or downwards it respectively requires a verticity. He also observes, if a Load-stone be made red hot in the fire, it omits the magnetical vigor it had before, and acquireth another from the Earth, in its refrigeration, for that part which cooleth next the Earth will acquire the respect of the North; the experiment whereof he made in a Load-stone of parallelogram or long square figure, wherein only inverting the extremus as it came out of the fire, he altered the Poles or faces thereof at pleasure. Unto some such reason as this, must the wonderful change occasioned by the Lightning in the Compasses of Mr. *Lod*'s Vessel be ascribed; probably the heat of the Lightning caused the Needle to lose its vertue, and the Compass in the Bidikle might stand pointed to the South, and that inhung in the Locker to the West, when they grew cold again, and according

ordingly continue pointing so ever after.

There is also that which is very mysterious and beyond humane Capacity to comprehend, in Thunder and Lightning. *The Thunder of his Power, who can understand?* Also, *Can any understand the spreadings of the Clouds, or the noise of his Tabernacle?* Hence *Elihu* said (some Interpreters think there was a Thunder-storm at the very instant when those words were spoken) in *Job* 37. 9. הַמְּזָרֶה יָבוֹא סוּפָה *He Thundreth marvailously.* It is indeed manifest that these wonderful Motions are generated out of a Nitrous and Sulphurous Matter. Hence it is commonly out of dark and thick Clouds that Hail and coals of Fire break forth, *Psal.* 18. 11, 12. The scent which the Lightning useth to leave behind it, in places where it falls, is a sufficient evidence of its being of a Sulphurous nature. Nay the persons (as well as places) smitten there with have sometimes smelt strong of Brimstone. Two years ago there was a Ship riding at Anchor in a place in *France*, and a furious Tempest suddenly arising, the Main-Mast was split in pieces with a Clap of Thunder; the Pendant on the top of the Main-Top-Mast was burnt to Ashes, twelve Men were beat upon the Deck, five of which

for dead a considerable time, no Pulse or Breath being perceived, their Eyes and Teeth immovable, yet had they no visible wound, only an intolerable smell of Brimstone; about half an hour after by rubbing and forcing open their Mouths, and pouring down some Cordials, they recovered. At the same time six others were miserably burnt, their flesh being scorched, yet their Garments not so much as singed; their skin much discoloured. See Mr. *Burton*'s Miracles of Nature, *Page* 181.

Likewise, *August* 23. 1682. A Man walking in the Field near *Darkin* in *England*, was struck with a Clap of Thunder. One who was near him, ran to take him up, but found him dead, and his body exceeding hot; and withal smelling so strong of Sulphur that he was forced to let him ly a considerable time ere he could be removed. It is reported, that sometimes Thunder and Lightning has been generated out of the Sulphurous and Bituminous matter which the fiery Mountain *Ætna* hath cast forth. We know that when there is a mixture of Nitre, Sulphur, and unslaked Lime, Water will cause fire to break out. And when unto Nitre Brimstone is added, a Report is caused thereby. And no

gun-

queſtionably, *Nitre* is a ſpecial ingredient in the matter of Thunder and Lightning; This we may gather from the deſcenſion of the ſame, which deſcends not only obliquely but perpendicularly, and that argues it does ſo not from any external force, but naturally. Mr. *William Clark* in his natural Hiſtory of Nitre, obſerves that if the quantity of an ounce be put in a fire-ſhovel, and a live coal put upon it, the fire-ſhovel in the bottom will be red hot, and burn through whatever is under it; which demonſtrates that this ſort of fire does naturally burn downwards, when as all other fires do naturally aſcend. For this cauſe *Stella cadens* is rationally concluded to be a Nitrous Subſtance; the like is to be affirmed of the Lightning. Hence alſo is its terrible and irreſiſtable force. The Nitre in Gunpowder is as the aforeſaid Author expreſſeth it *Anima Pyrii Pulveris*, Sulphur without *Sals Petræ* has no powerful expulſion with it. The diſcharging great pieces of Ordnance is fitly called *Artificial Thundring and Lightning*, ſince thereby Men do in a moment blow up Houſes, beat down Caſtles, batter Mountains in peices. So that there is nothing in nature does ſo admirably and Artificially reſemble the Thunder and Lightning, both in reſpect of the Report, and the terrible, and ſudden

and

and amazing execution done thereby: *Flammas Jovis & fonitus imitatur Olympi:* Hence as those that are shot with a Bullet do not hear the Gun, being struck before the report cometh to their Ears; so is it usually with them that are Thunder-struck, the lightning is upon them before the noise is heard. Men commonly tremble at the dreadful crack when as, if they hear any thing, the danger useth to be past as to that particular Thunder-clap; though another may come and kill them before they hear it. The Nitre in the Lightning may likewise be esteemed the natural cause of its being of so penetrating and burning a nature. For there is not the like fiery substance in the World again as Nitre is. Many have been of the Opinion that there is a Bolt or Stone descending with the Thunder, but that's a vulgar Error. The *Fulmen* or *Thunder-bolt* is the same with the Lightning, being a Nitro-sulphurious Spirit. It must needs be a more subtile and spiritual body than any Stone is of, that shall penetrate so as these Meteors do. Its true that our Translation reads the words in *Psal.* 78. 41. *He gave their Flocks to hot Thunder-bolts;* But the Original Word רשפים Translated *Thunderbolts*, signifieth *Burning Coals*; so that Lightning is thereby intended. Avicen. doc.

doth indeed say, that he saw a Thunder-bolt which fell at *Cardula* in *Spain*, and that it had a Sulphurous smell, and was like *Armenius*. It is possible that not only Sulphurous and Bituminous but stony substances may be generated in the Clouds with the Lightning. *Georg. Agricola* writeth that near *Lubgas*, a mass of Iron being fifty pound in weight, fell from the Clouds, which some attempted to make Swords of, but the fire could not melt it, nor hammers bring it into form.

In the Year 1492. At *Ensisheim* a Stone of three hundred pound weight fell from the Clouds, which is kept as a Monument in the Temple there. And in 1581. A Stone came out of the Clouds in *Thuringia*, which was so hot that it could not be touched, with which one might strike fire as with a Flint. There is now to be seen at *Dresden* a Stone which descended out of a Cloud, and is preserved amongst the *Admirandes* belonging to the *Elector of Saxony*: some lately living were present at the Fall of that Stone. Anno 1618. In *Bohemia*, a considerable quantity of Brass mettal fell from the Clouds. Not long since than *May* 28. 1676. at a Village near *Hanau* in *Germany*, there was a Tempest of Lightning, and a great multitude of flames of a green and partly cerulean colour fell there-

thereunto, and a considerable mass of Mineral matter, in rather like *Ketrid*, being pondrous and friable, having also metallick sparks like Gold interwoven. That which is by some called the *Rain-stone* or *Thunder-bolt*, was by the Ancients termed *Ceraunia*, because of the smell like that of an Horn when put into the fire, which does attend it. Learned *Gesner* (who in respect of his vast Knowledge in the works of God, may be called the *Solomon* of the former age) saith that a Gentleman gave him one of those Stones, supposing it to be a Thunder-bolt, and that it was five digits in length, and three in breadth. This sort of Stone is usually in form like unto an Iron Wedge, and has an hole quite through it. *Joh. de Laet* in his Treatise *de Gemmis Lib. 2. Cap. 264.* relates, that he saw another of those Stones. *Boetius* (*de Gemmis* Lib. 2. Cap. 261.) reports that many persons worthy of credit, affirmed that when Houses or Trees had been broken with the Thunder, they did by digging find such Stones in the places where the stroke was given. Nevertheless, that *Fulmineous Stones* or *Thunderbolts* do always descend out of the Clouds, when such breaches are made by the Lightning, is (as I said) a *vulgar Error*.

The Effects produced by the Lightning are

ger exceeding marvelous, sometimes Gold, Silver, Brass, Iron has been melted thereby, when the things wherein they have been kept, received no hurt; yea, when the Wax or the Bags which contained them, has not been so much as melted. Liquors have been thereby exhausted out of Vessels, when the Vessels themselves remained unouched: And (which is more wonderful) when the Cask has been broken by the Lightning, the Wine has remained as it were included in a skin, without being spilt; the reason whereof *Senertus* supposeth to be, in that the heat of the Lightning did condense the exterior parts of the Wine. It is also a very strange thing, which Histories report concerning *Mavsia* (a *Roman Princess*) that the Child in her body was smitten and killed with Lightning, and yet the Mother received no hurt in her own Body. It is hard to give a clear and satisfactory Reason why if a piece of Iron be laid upon the Cask it prevents the Thunder from marring the Wine contained therein, and also keeps Milk from turning. The *Virtuosi* of Gresham in their Philosophical Conferences (*vol.* 2. *P.* 427.) suppose a Sympathy between Iron and the grosser vapors of Thunder and Lightning. They say that which is commonly called the *Thunder-bolt* does sometimes

resemble Steel, as it were to shew the correspondence that there is between Iron and Thunder: So that the Air being impregnate by those noysome vapours which are of the same nature with Iron, meeting with some piece of it laid on a Vessel, is joyned to the Iron by Sympathy, the Iron by its attractive vertue receives them, and by its retentive vertue retains them, and by that means prevents the effects. This conjecture is ingenious. Nor is it easie to give a solid Reason why the Lightning should hurt one creature rather than another. Naturalists observe that it is fatal to Cats & cupras magis illarum obscuris oculis obversatis fabula dedit, saith Johnston. Bartholinus conjectures the reason to be the bituminous matter in the bodies of those creatures, which are apt for the sulphurious spirits to prey upon. When fire is set to a train of Gunpowder, it will run accordingly straight or crooked, upwards or downwards as the matter which it feeds upon is disposed: So proportionable to this is this is a Subject for ingenious minds further to improve unto. It is moreover difficult to determine how Men are killed therewith, when no visible impression is made upon their bodies. Some think it is by the immediate suffocation of their vitall spirits. This powerful vapour doth

tances attend the Lightning is manifest. Serra saith, that Wine which has been congealed with the Lightning, after it is dissolved, and in appearance returned to its pristine state, it causeth the persons that shall drink of it, either to die or become mad. Naturalists observe, that venemous Creatures being struck with Lightning lose their poyson: the reason of which may be, not only the heat but the vengeance of those Vapours attracting the poyson to themselves. And that Damps will fall in a moment is past doubt, in the Philosophical transactions for the year 1665. (P. 44.) It is related that seven or eight persons going down Stairs into a Coal-pit, they fell down dead: and they had been there being one of them whose Wife was informed that her Husband was stifled. She came near to him without any inconvenience, but when she went a little further, the Damp caused her instantly to fall down dead. And it is famously known, concerning the Lake Avernus in Campania, that if Birds attempt to fly over it, the deadly vapors thereof fall down in a moment, and the Lightning doth more speedily suffocate with sulphurous Vapours. It sometimes penetrates the Brain, and dryes up the Heart and Liver, when no wounds appear outwardly. And it does [illegible]

Godwin in his lately published judicious Discourse about the punishments of Sinners in the other World (P. 44.) aptly expresseth) *lick up the vital and animal spirits that run in the Body, when yet the body it self remains unburnt.* Those spirits are the *Vinculum*, the tye of Union between the Soul and Body, which the Lightning may consume without so much as singing the body or cloaths there. Nevertheless, upon some it leaveth direful marks, and breaketh their very bones in pieces, and sometimes tears away the flesh from the Bones. There are some Remarkable Instances confirming this, published in the Philosophical Transactions. Dr. *Wallis* in a Letter written at *Oxford*, *May.* 12. 1666. giving an account of a very sad accident which had then newly hapned there. He saith, "that two Schollars of *Wadham* Colledge, "being alone in a Boat (without a Water-"man) having newly thrust off from shore, "at *Medley* to come homewards, standing near "the head of the Boat, were presently with a "stroke of Thunder or Lightning, both struck "off out of the Boat into the Water, the one of "them stark dead, in whom though presently "taken out of the water (having been by relation scarce a minute in it) there was not discerned any appearance of Life, sense or motion;

tion: the other was ſtuck faſt in the Mud (with his feet downwards, and his upper parts above water) like a Poſt not able to help himſelf out: but beſides a preſent aſtoniſhing or numneſs had no other hurt: but was for the preſent ſo diſturbed in his Senſes that he knew not how he came out of the Boat, nor could remember either Thunder or Lightning that did effect it: and was very feeble and faint upon it (which though preſently put into a warm Bed) he had not throughly recovered by the next night; and whither ſince he have or no, I know not. Others in another Boat, about ten or twenty yards from theſe (as by their deſcription I eſtimate) felt a diſturbance and ſhaking in their Boat, and one of them had his Chair ſtruck from under him, and thrown upon him, but had no hurt. Theſe immediately made up to the others, and (ſome leaping into the Water to them) preſently drew them into the Boat or on ſhore; yet none of them ſaw theſe two fall into the water (not looking that way) but heard one of them cry for help preſently upon the ſtroke, and ſmelt a very ſtrong ſtinking ſmell in the Air; which, when I asked him that told it me, what kind of ſtink? he ſaid, like ſuch a ſmell, as is perceived upon the ſtriking

striking of Flints together.

He that was dead (when by putting into a warm Bed, and rubbing, and putting strong Waters into his mouth, &c. no Life could be brought into him) was the next morning brought to Town; where among multitudes of others, who came to see; Dr. *Willis*, Dr. *Mallington*, Dr. *Lower*, and my self, with some others, went to view the Corps, where we found no wound at all in the body, the face and neck swart and black, but not more than might be ordinary, by the setling of the bloud: on the right side of the Neck was a little blackish spot about an inch long, and about a quarter of an inch broad at the broadest, and was as if it had been seared with a hot Iron; and as I remember, one somewhat bigger on the left side of the neck below the ear. Straight down the breast, but towards the left side of it, was a large place, about three quarters of a foot in length, and about two inches in breadth; in some places more, in some less, which was burnt and hard, like Leather burnt with the fire, of a deep blackish red colour, not much unlike the scorched skin of a rosted Pig: and on the forepart of the left Shoulder such another spot about as big as a shilling; but that in the neck was blacker

blacker and seemed more seared. From the top of the right shoulder, sloping downwards towards that place in his Breast, was a narrow line of the like scorched skin; as if somewhat had come in there at the neck, and had run down to the breast, and there spread broader.

The Buttons of his Doblet were most of them off, which some thought might have been torn off with the blast, getting in at the neck, and then bursting its way out: for which the greatest presumption was (to me) that besides four or five Buttons wanting towards the bottom of the breast, there were about half a dozen together clear off from the bottom of the Collar downwards, and I do not remember that the rest of the Buttons did seem to be near worn out, but almost new. The Collar of his Doblet just over the fore-part of the right Shoulder was quite broken asunder, cloth and stuffening, streight and downwards, as if cut or chopt asunder, but with a blunt tool; only the inward linnen or fustian lining of it was whole, by which, and by the view of the ragg'd edges, it seemed manifest to me, that it was from a stroke inward (from without) not outwards from within.

His Hat was strangely torn, not just as

the

the Crown, but on the side of the Hat, and on the Brim. On the side of it was a great hole, more than to put in ones fist through it: some part of it being quite struck away, and from thence divers gashes every way, as if torn or cut with a dull tool, and some of them of a good length, almost quite to the edges of the brim. And besides those, one or two gashes more, which did not communicate with that hole in the side. This also was judged to be by a stroke inwards; not so much from the view of the edges of those Gashes (from which there was scarce any judgement to be made either way) but because the lining was not torn, only rip't from the edge of the Hat (where it was sown on) on that side where the hole was made. But his Hat not being found upon his head, but at some distance from him, it did not appear against what part of his head that hole was made.

Another sad disaster hapned *January* 14. 1665,6. When one Mr. *Brooks* of *Hampshire* going from *Winchester* towards his House near *Andover*, in very bad weather, was himself slain by Lightning, and the Horse he rode on under him. For about a Mile from *Winchester* he was found with his

his face beaten into the Ground, one Leg in the Stirrup, the other in the Horses mane; his Cloathes all burnt off his back, not a piece as big as an Hankerchief left intire, and his Hair and all his body singed. With the force that struck him down, his neck was beaten into his face, and his Chin into his Breast; where was a Wound cut almost as low as to his Navil; and his cloathes being as aforesaid torn, the pieces were so scattered and consumed, that not enough to fill the crown of a Hat could be found. His Gloves were whole, but his hands in them singed to the Bone. The Hip-bone and Shoulder of his Horse burnt and bruised, and his Saddle torn in little pieces.

Very Remarkable also was that which happened forty five years ago at another place in *England*, viz. *Withycomb* in *Dorsetshire*, where on *October* 21. *A. D.* 1638. being Sabbath day, whilest the People were attending the publick Worship of God, a black Cloud coming over the Church, there was suddenly an amazing Clap of Thunder, and with it a Ball of fire came in at the Window, whereby the House was very much damnified, and the People many of them struck down. Some of the Seats in the body of the Church were

were turned upside down, yet they that sat in them received no hurt. A Gentleman of note there (one Mr. *Hill*) sitting in his Seat by the Chancil, had his head suddenly smitten against the Wall, by which blow he died that night. Another had his Head cloven, his Skull rent in three pieces, and his Brains thrown upon the Ground whole. The hair of his head through the violence of the blow stuck fast to the Pillar that was near him. A Woman attempting to run out of the Church, had her clothes set on fire; and her flesh on her back torn almost to the very bone. See Mr. *Clarks* Examples *Vol.*1. *Chap.*104. *P.*501.

It is not Heresie to believe that *Satan* has sometimes a great operation in causing Thunder-storms. I know this is vehemently denied by some. The late Witch-Advocates call it Blasphemy. And an old Council did *Anathematize* the men that are thus perswaded: but by their Favour; An orthodox & rational Man may be of the Opinion, that when the Devil has before him the Vapors and Materials out of which the Thunder and Lightning are generated, his Art is such as that he can bring them into form. If Chymists can make their *aurum fulminans*, what strange things may this *Infernal Chymist* effect? The Holy Scriptures

STORY

pures intimate as much as this cometh to In the sacred Story concerning *Job*, we find that Satan did raise a great Wind which blew down the House where *Job*'s Children were Feasting. And it is said, *Chap.*1. *ver.*16. *That the fire of God fell from Heaven, and burnt up the Sheep and the Servants*; *This* אש אלהים *Fire of God* was no doubt Thunder and Lightning; and such as was extraordinary, and is therefore expressed with the Name of God, as is usual amongst the *Hebrews*. Satan had a deep policy in going that way to work, thereby hoping to make *Job* believe God was his Enemy. Mr. *Caryl* (according to his wonted manner) does both wittily and judiciously paraphrase upon the place; *The fire of God* (saith he) *here is conceived to have been some terrible flash of Lightning*; *and it is the more probable because it is said to fall down from Heaven*, that is, *out of the Air. There Satan can do mighty things, command much of the Magazine of Heaven, where that dreadful Artillery which makes men tremble, those fiery Meteors, Thunder and Lightning are stored and lodged. Satan let loose by God can do wonders in the Air*; *He can raise Storms, He can discharge the great Ordnance of Heaven, Thunder and Lightning*; *and by his Art can make them more terrible and dreadful then they are in their own*

nature

nature. Satan is said to be *the Prince of the Power of the Air*, Eph. 2. 2. And we read of the working of Satan with all power and signs, and lying words, 2 *Thess.* 2. 9. It is moreover predicted in the Revelation, that Antichrist should *cause fire to come down from Heaven*, Rev. 13. 13. Accordingly we read in History, that some of the Popes have by their skill in the black Art, caused Balls of fire to be seen in the Air. So then it is not beyond Satans power to effect such things, if the great God give him leave, without whose leave he cannot blow a Feather: much less raise a Thunder-storm. And as the Scriptures intimate Satan's Power in the Air to be great, so Histories do abundantly confirm it by remarkable Instances. One of the Scholars of *Empedocles* has testified, that he saw his Master raising Winds and laying them again; and there were once many Witnesses of it, whence they called *Empedocles* κωλυσανεμος. *Clemens Alexandrinus* mentions this as unquestionably true. Our great *Reinold* (*de libris Apocryphis* Lect. 202.) saith, that we may from *Job* conclude, it was not impossible for *Empedocles* by the Devils aid, to do as has been reported of him. *Dio* relates that when the *Roman* Army in the dayes of the Emperour *Claudius*, passing the *Africane*,

was

was in extream danger of perishing by Drought: a Magician undertook to procure water for them, and presently upon his Incantations, an astonishing shower fell. *Jovianus Pontanus* reports, that when King *Ferdinand* besieged the City *Sueſſa*, all the waters in the Cisterns being dried up, the Citizens had like to have lost their lives by the prevailing Drought. The Popish Priests undertook by Conjuration to obtain Water. The Magical Ceremonies by them observed were most horrid and ridiculous. For they took an Asse, and put the Sacrament of the *Eucharist* into his Mouth, sang Funeral Verses over him, and then buried him alive before the Church doors; as soon as these rites, so pleasing to the Devil were finished, the Heavens began to look black, and the Sea to be agitated with Winds, and anon it rained, and lightned, after a most horrendous manner. *Smetius* in his *Miscellanies*, Lib. 5. Relates that a Girl foolishly imitating the Ceremonies of her Nurse, whom she had sometimes seen raising Tempests, immediately a prodigious Storm of Thunder and Lightning happned, so as that a Village near *Lipsia* was thereby set on fire; This Relation is mentioned by *Sanctius*, as being really true. At some places in *Denmark*, it is a common and a wicked practice

to

to buy Winds, when they are going to Sea. If Satan has so far the power of the Air as to cause Winds, he may cause Storms also. *Livy* reports concerning *Romulus*, that he was by a Tempest of Thunder and Lightning transported no man knew whither, being after that never heard of. *Meurerus* (*in Comment. Meteorolog.*) speaketh of a Man, that going between *Lipsia* and *Torga*, was suddenly carried out of sight by a Thunder-storm, and never seen more. And the truth of our assertion, seems to be confirmed by one of those sad effects of Lightning mentioned in the precedeing Chapter. For I am informed that when *Matthew Cole* was killed with the Lightning at *North-hampton*, the Demon which disturbed his Sister *Ann Cole* (forty miles distant) in *Hartford*, spoke of it; intimating their concurrence in that terrible accident.

The *Jewish Rabbins* affirm, that all great and suddain Destructions are from Satan, the Angel of Death. That he has frequently a hand therein is past doubt. And if the fallen Angels are able (when God shall grant them a Commission) to cause fearful and direful Thunders, it is much more true concerning the good and holy Angels, 2 *Kings.* 1. 14. 19. When the Law was given at Mount Sinai, there

there were amazing Thundrings and Lightnings, wherein the great God saw meet to make use of the Ministry of Holy Angels, *Act.*7.53. *Gal.* 3.19. *Heb.* 2. 2. Some think that *Sodom* was destroyed by extraordinary Lightning. Its certain that Holy Angels had an hand in effecting that Desolation, *Gen.* 19.13. We know that one Night the Angel of the Lord smote in the Camp of the *Assyrians* an 185000. It is not improbable, but that those *Assyrians* were killed with Lightning: For it was with respect to that tremendous Providence, that those words were uttered, *Who amongst us shall dwell with the devouring Fire, Isa.*33.14. Ecclesiastical History informs us that the *Jews* being encouraged by the Apostate *Julian*, were resolved to re-build their Temple; but Lightning from Heaven consumed not only their Work, but all their Tools and Instruments wherewith that cursed Enterprize was to have been carried on, so was their design utterly frustrate. Why might not holy Angels have an hand in that Lightning? There occurs to my mind, a Remarkable Passage mentioned by Dr. *Beard* in his Chapter about the Protection of Holy Angels over them that fear God (*P.*443.) he saith, that a certain Man travelling between two Woods in a great Tempest of Thunder

and Lightning, rode under an Oak to shelter himself, but his Horse would by no means stay under that Oak, but whither his Master would or no, went from that Tree and stayed very quietly under another Tree not far off; he had not been there many Minutes before the first Oak was torn all to fitters with a fearful Clap of Thunder and Lightning. Surely there was the invisible Guardianship of an Holy Angel in that Providence.

But though it be true, that both natural Causes and Angels do many times concurre when Thunder and Lightning, with the awful effects thereof, happen; nevertheless, the supream cause must not be disacknowledged. The Eternal himself has a mighty hand of providence in such works. He thundreth with the voice of His Excellency. Among the *Greeks* Thunder was stiled φωνη Διος. And the Scripture calls it *the Voice of the Lord. The God of Glory Thundereth. The Voice of the Lord is very powerful, the Voice of the Lord is full of Majesty, the Voice of the Lord breaketh the Cedars, the Voice of the Lord divideth the Flames of Fires*: Lightnings are also said to be *the Arrows of God*, Psal. 18.14. upon which account the Children of Men ought to dread the hand of the Highest therein. And the more for that all places in the habitable World are exposed

exposed unto Dangers and Destruction by this Artillery of Heaven; though some parts of the Earth are naturally subject thereunto more than others. *Acosta* saith, that it seldom Thunders about *Brasil*; but such Lightnings are frequent there, as make the Night appear brighter than the Noon Day. Travellers report, that there are some Snowy Mountains in *Africa*, on which the Cracks of Thunder are so loud and vehement, as that they are heard fifty Miles off at Sea. In some parts of *Tartaria*, it will both Snow and Thunder at the same time. In the Northern Climates, there use to be vehement Thunders, and Men are often struck dead thereby. In the Province of *Terravara* in *Spain*, grows the Wood for the Cross, to which Superstitious Papists attribute a power to preserve Men from Thunder. So did the *Gentiles* of Old, vainly think to secure themselves from Heavens Gun-shot, by carrying those things about them, which they supposed would be all *Amulets* to defend them from all harm. The Tents of the old *Emperors* were made of *Seal-Leather*, because they imagined that the Sea-Calf could not be Thunder-struck. *Tyberius* wore a Crown of Lawrel upon his Head, for that the Philosophers told him that the Lightning could not hurt the Bay Tree. *Ra-*

diginus affirms the like concerning the Fig-tree. But others declare that they have seen the Laurel smitten and withered with the Lightning: therefore the *Conimbricenſian* Philoſophers acknowledge this immunity to be fictitious. The like vanity is in their Opinion, who ſuppoſe that the Stone by Philoſophers called *Brontias* (i. e.) the Thunder-bolt will ſecure them from harm by Lightning. To conclude, moſt miſerable is the State of all *Chriſtleſs Sinners*, who know not but that every *Thunder-ſtorm* which comes, may ſend them to Hell in a moment.

Hi ſunt qui trepidant & ad omnia fulgura pallent,
Cum tonat, exclamant: primus quisque murmura Cœli.

The Pſalmiſt, alluding to a Thunder-ſtorm, ſaith, *The Lord will raine upon the wicked ſnares (the Lightning, compared to ſnares, and likened alſo to a Thunderbolt, and called) fire and brimſtone (alluding likely to it) fire and brimſtone and a tempeſt of horrour,* Pſal. 11. 6. The Pſalmiſt, alſo, (ſpeaking of the [illegible] of the Lord (and of Lightning, as one effect) ſaith, *Fire goeth before him, and burneth up his enemies round about,* Pſal. 97. 3. [illegible]

their hearts when they hear that voice, I say such Atheism is folly and wickedness. For the great God *maketh the way for the Lightning of Thunder*; nor does it ever miss or mistake its way, but alwayes lights where God has appointed it, *Job* 28.26. He directs the Lightning under the whole Heaven, and unto the ends of the Earth; after it a voice roareth, that they may do whatsoever he commanded them upon the face of the world in the Earth, *Job* 37.3,12. Yea, and good Men should from this consideration be incited to endeavour that their Garments be kept from defilement, and that they be always walking with God, since they know not how that Death may come upon them suddenly in such a way and by such means as this; As to outward Evils, there is one event to the Righteous and to the Wicked; to him that [illegible]

[illegible]

[illegible]

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and Lightning, rode under an Oak to shelter himself, but his Horse would by no means stay under that Oak, but whither his Master would or no, went from that Tree and stayed very quietly under another Tree not far off; he had not been there many Minutes before the first Oak was torn all to fitters with a fearful Clap of Thunder and Lightning. Surely there was the invisible Guardianship of an Holy Angel in that Providence.

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Cum tonat, examines primo quoque murmure Cœli.

The Pſalmiſt alludes to a Thunder Storm, when he ſaith, *The Lord will rain upon the Wicked Snares* (the Lightning cometh ſuddenly, and taketh Men as Birds in a ſnare before they think of it) *Fire and Brimſtone, and a tempeſt of horrors*, Pſal. 11. 6. The *Atheiſms* of *Epicurus* of old, (and of ſome in theſe dayes) who taught, that inaſmuch as Thunder proceeds from natural cauſes, it is a childiſh thing for Men to have an awe

their hearts when they hear that voice, I say such Atheism is folly and wickedness. For the great God *maketh the way for the Lightning of Thunder*; nor does it ever miss or mistake its way, but alwayes lights where God has appointed it, *Job* 28,26. He directs the Lightning under the whole Heaven, and unto the ends of the Earth; after it a voice roareth, that they may do whatsoever he commanded them upon the face of the world in the Earth, *Job* 37.3,12. Yea, and good Men should from this consideration be incited to endeavour that their Garments be kept from defilement, and that they be alwayes walking with God, since they know not but that Death may come upon them suddenly in such a way and by such means as this; As to outward Evils, there is one event to the Righteous and to the Wicked; to him that sacrificeth & to him that sacrificeth not, as is the good so is the sinner. The examples mentioned in the preceding Chapter do confirm it, since divers of those whom the Thunder killed, were good men. And they that are in Christ, and who make it their design to live unto God, need not be dismayed at the most terrifying Thunder-claps, no more than a Child should be afraid when he hears the voice of his loving Father. Notable is that passage re-

lated by Mr. *Ambroſe*, in his Treatiſe of Angels (*P.*265. & by Mr. *Clark*, *vol.*1. *P.* 512.) A prophane Man, who was alſo a Perſecutor of Mr. *Bolton*, riding abroad, it Thundred very dreadfully; at the which the Man greatly trembled; his Wife, who was eminent for Godlineſs being with him, asked, why he was ſo much afraid? to whom he replied; are not you afraid to hear theſe dreadful Thunder claps? no (ſaith ſhe) not at all, for I know it is the voice of my Heavenly Father; and ſhould a Child be afraid to hear his Fathers voice? At the which the Man was amazed, concluding with himſelf, theſe *Puritans* have a divine principle in them, which the World ſeeth not, that they ſhould have peace and ſerenity in their Souls when others are filled with diſmal fears and horrors. He thereupon went to Mr. *Bolton*, bewailing the wrong he had done him, begging his Pardon and Prayers, and that he would tell him what he muſt do that ſo his Soul might be ſaved: and he became a very godly man ever after. This was an happy Thunder-Storm.

CHAP.

CHAP. V.

Concerning things preternatural which have happed in New-England. *A Remarkable Relation about* Ann Cole *of* Hartford. *Concerning several Witches in that* Colony. *Of the Possessed Maid at* Groton. *An account of the House in* Newberry *lately troubled with a* Demon. *A parallel Story of an House at* Tedworth *in* England. *Concerning another in* Hartford. *And of one in* Portsmouth *in* New-England *lately disquieted by Evil Spirits. The Relation of a Woman at* Barwick *in* New-England *molested with* Apparitions, *and sometimes tormented by invisible Agents.*

INasmuch as things which are praeternatural, and not accomplished without diabolical operation, do more rarely happen, it is pity but that they should be observed. Several Accidents of that kind have hapned in *New-England*; which I shall here faithfully Relate so far as I have been able to come unto the knowledge of them.

Very Remarkable was that Providence wherein *Ann Cole* of *Hartford* in *New-England* was concerned. She was, and is accounted a person of real Piety and Integrity,

Nevertheleſs, in the Year 1662. then living in her Fathers Houſe (who has likewiſe been eſteemed a godly Man) She was taken with very ſtrange Fits, wherein her Tongue was improved by a *Demon* to expreſs things which ſhe her ſelf knew nothing of. Sometimes the Diſcourſe would hold for a conſiderable time. The general purpoſe of which was, that ſuch and ſuch perſons (who were named in the Diſcourſe which paſſed from her) were conſulting how they might carry on miſchievous deſigns againſt her and ſeveral others, mentioning ſundry wayes they ſhould take for that end; particularly that they would afflict her Body, ſpoil her Name, &c. The general anſwer made amongſt the *Demons*, was, *She runs to the Rock.* This having been continued ſome hours, the Devils ſaid, *Let us confound her Language, that ſhe may tell no more tales.* She uttered matters unintelligible. And then the Diſcourſe paſſed into a *Dutch-tune* (a *Dutch* Family then lived in the Town) and therein an account was given of ſome afflictions that had befallen divers; amongſt others, what had befallen a Woman that lived next Neighbour to the *Dutch* Family, whoſe Arms had been ſtrangely ſcorched in the night, declaring by whom, and for what cauſe that courſe had been [illegible]

ſion with her. The Reverend Mr. *Stone* (then Teacher of the Church in *Hartford*) being by, when the Diſcourſe hapned, declared, that he thought it impoſſible for one not familiarly acquainted with the *Dutch* (which *Ann Cole* had not in the leaſt been) ſhould ſo exactly imitate the *Dutch-tone* in the pronunciation of *Engliſh*. Several Worthy Perſons, (*viz.* Mr. *John Whiting*, Mr. *Samuel Hooker*, and Mr. *Joſeph Haines*) wrote the intelligible ſayings expreſſed by *Ann Cole*, whileſt ſhe was thus amazingly handled. The event was that one of the perſons (whoſe Name was *Greenſmith*) being a lewd and ignorant Woman, and then in Priſon on ſuſpicion for Witch-craft) mentioned in the Diſcourſe as active in the miſchiefs done and deſigned, was by the Magiſtrate ſent for; Mr. *Whiting* and Mr. *Haines* read what they had written, and the Woman being aſtonished thereat, confeſſed thoſe things to be true, and that ſhe and other perſons named in the preceding Diſcourſe, had had familiarity with the Devil: Being aſked whether ſhe had made an expreſs Covenant with him; ſhe anſwered, ſhe had not, only as ſhe promiſed to go when he called, which accordingly he had ſeveral times done, and that the Devil told her that at *Eleuſis* they

hurt

have a merry Meeting, and then the Covenant between them ſhould be ſubſcribed. The next day ſhe was more particularly enquired of concerning her Guilt reſpecting the Crime ſhe was accuſed with. She then acknowledged, that though when Mr. *Hains* began to read what he had taken down in Writing, her rage was ſuch that ſhe could have torn him in pieces, and was as reſolved as might be to deny her guilt (as ſhe had done before) yet after he had read awhile, ſhe was (to uſe her own expreſſion) as if her fleſh had been pulled from her bones, and ſo could not deny any longer: She likewiſe declared, that the Devil firſt appeared to her in the form of a Deer or Fawn, skipping about her, wherewith ſhe was not much affrighted, and that by degrees he became very familiar, and at laſt would talk with her. Moreover, ſhe ſaid that the Devil had frequently the carnal knowledge of her Body. And that the Witches had Meetings at a place not far from her Houſe; and that ſome appeared in one ſhape, and others in another; and one came flying amongſt them in the ſhape of a Crow. Upon this Confeſſion, with other concurrent Evidence, the Woman was Executed; ſo likewiſe was her Husband, though he did not acknowledge himſelf guilty. Other perſons accuſed

accused in the Discourse made their escape. Thus doth the Devil use to serve his Clients. After the suspected Witches were either executed or fled, *Ann Cole* was restored to health, and has continued well for many years, approving her self a serious Christian.

There were some that had a mind to try whither the Stories of Witches not being able to sink under water, were true; and accordingly a Man and Woman mentioned in *Ann Cole's Dutch*-toned discourse, had their hands and feet tyed, and so were cast into the water, and they both apparently swam after the manner of a Buoy, part under, part above the Water. A by-stander imagining that any person bound in that posture would be so born up, offered himself for trial, but being in the like matter gently laid on the the Water, he immediately sunk right down. This was no legal Evidence against the suspected persons; nor were they proceeded against on any such account; However doubting that an Halter would choak them, though the Water would not; they very fairly took their flight, not having been seen in that part of the World since. Whether this experiment were lawful, or rather Superstitious and Magical, we shall (*vid. Inf.*) enquire afterwards.

Ano-

Another thing which caused a noise in the Countrey, and wherein Satan had undoubtedly a great influence, was, that which hapned at *Groton*. There was a Maid in that Town (one *Elizabeth Knap*) who in the Moneth of *October*, Anno. 1671. was taken after a very strange manner, sometimes weeping, sometimes laughing, sometimes roaring hideously, with violent motions and agitations of her body, crying out *Money, Money*, &c. In *November* following, her Tongue for many hours together was drawn like a semicircle up to the roof of her Mouth, not to be removed, though some tried with their fingers to do it. Six Men were scarce able to hold her in some of her fits, but she would skip about the House yelling and looking with a most frightful Aspect. *December* 17. Her Tongue was drawn out of her mouth to an extraordinary length; and now a *Daemon* began manifestly to speak in her. Many words were uttered wherein are the *Labial Letters*, without any motion of her Lips, which was a clear demonstration that the voice was not her own. Sometimes Words were spoken seeming to proceed out of her throat, when her Mouth was shut. Sometimes with her Mouth wide open, without the use of any of the Organs of speech. The things [illegible]

tered by the Devil were chiefly Railings and Revilings of Mr. *Willard* (who was at that time a Worthy and Faithful Pastor to the Church in *Groton*.) Also the *Demon* belched forth most horrid and nefandous Blasphemies, exalting himself above the most High. After this she was taken speechless for some time. One thing more is worthy of *Remark* concerning this miserable creature. She cried out in some of her Fits, that a Woman, (one of her Neighbours) appeared to her, and was the cause of her Affliction. The Person thus accused was a very sincere, holy Woman, who did hereupon with the Advice of Friends visit the poor Wretch; and though she was in one of her Fits, having her Eyes shut, when the innocent person impeached by her came in; yet could she (so powerful were Satans Operations upon her) declare who was there, and could tell the touch of that Woman from any ones else. But the gracious Party thus accused and [illegible] by a malicious Devil, Prayed earnestly with and for the Possessed creature; after which she confessed that Satan had deluded her, making her believe evil of her good Neighbour without any cause. Nor did she after that [illegible] any Appearance of [illegible] such an one. Yea, she [illegible]

Devil had himself in the likeness and shape of divers tormented her, and then told her it was not he but they that did it.

As there have been several Persons vexed with evil Spirits, so divers Houses have been wofully Haunted by them. In the Year 1679. the House of *William Morse* in *Newbury* in *New-England*, was strangely disquieted by a *Daemon*. After those troubles began, he did by the Advice of Friends write down the particulars of those unusual Accidents. And the Account which he giveth thereof is as followeth;

On *December* 3. in the night time, he and his Wife heard a noise upon the roof of their House, as if Sticks and Stones had been thrown against it with great violence; whereupon he rose out of his Bed, but could see nothing. Locking the Doors fast, he returned to Bed again. About midnight they heard an Hog making a great noise in the House, so that the Man rose again, and found a great Hog in the house, the door being shut, but upon the opening of the door it ran out.

On *December* 8. in the Morning, there were five great Stones and Bricks by an *unseen hand* thrown in at the west end of the house

house while the Mans Wife was making the Bed, the Bedstead was lifted up from the floor, and the Bedstaff flung out of the Window, and a Cat was hurled at her; a long Staff danced up and down in the Chimney; a burnt Brick, and a piece of a weather-board were thrown in at the Window: The Man at his going to Bed put out his Lamp, but in the Morning found that the Saveall of it was taken away, and yet it was unaccountably brought into its former place. On the same day, the long Staff but now spoken of, was hang'd up by a line, and swung to and fro, the Man's Wife laid it in the fire, but she could not hold it there, inasmuch as it would forcibly fly out; yet after much ado with joynt strength they made it to burn. A Bridle flew from the Window, though no body near it, many sticks came in at the same place, only one of these was so scragged that it could enter the hole but a little way. Then upon the Man pusht it out, a great Rail the wife was thrust in at the Window, so as to break the Glass.

At another time an Iron Crook that was hanged on a Nail, violently flew up and down, also a Chair flew about, and at last lighted on the Table where Victuals stood ready for them to eat, and was likely to spoil all, only by

by a nimble catching they saved some of their Meal with the loss of the rest, and the overturning of their Table.

People were sometimes Barricado'd out of doors, when as yet there was no body to do it: and a Chest was removed from place to place, no hand touching it. Their Keys being tied together, one was taken from the rest, & the remaining two would fly about making a loud noise by knocking against each other. For the greatest part of this *Devils* feats were his mischievous ones, wherein indeed he was sometimes Antick enough too, and wherein the chief sufferers were, the Man and his Wife, and his Grand-Son. The Man especially had his share in these *Diabolical* Molestations. For one while they could not eat their suppers quietly, but had the Ashes on the Hearth before their eyes thrown into their Porridge; yea, and upon their heads and Cloaths, insomuch that they were forced to go out of the Chamber, and yet they had no sooner for one of the Man's Shoes but [illegible] throw, were filled with Ashes and Coals thrown up after them. Their Linnen [illegible] and they being laid in their Beds, [illegible] Boy between them, [illegible] flown (from the Place of the Fire) [illegible] Man throwing [illegible]

beans stomach, and he turning it down upon the floor, it was once more thrown upon him. A Box, and a Board were likewise thrown upon them all. And a Bag of Hops was taken out of their Cheſt, wherewith they were beaten, till ſome of the Hops were ſcattered on the floor, where the Bag was then laid, and left.

In another Evening, when they ſat by the fire, the Aſhes were ſo whirled at them, that they could neither eat their Meat, nor endure the Houſe. A Peel ſtruck the Man on the face. An Apron hanging by the fire, was flung upon it, and ſinged before they could ſnatch it off. The Man being at Prayer with his Family, a Beeſom gave him a blow on his head behind, and fell down before his face.

On another day, when they were Winnowing of Barley, ſome hard dirt was thrown in, hitting the Man on the Head, and both the Man and his Wife on the backs: when they had made themſelves clean, [illegible] their half Buſhel but the [illegible] was in ſpite of them often caſt in [illegible] the cloaths, and the Man being almoſt [illegible] was forced to [illegible]

had an iron Pin twice thrown at him, and his Inkhorn was taken away from him while he was writing, and when by all his ſeeking it he could not find it, at laſt he ſaw it drop out of the Air, down by the fire: a piece of Leather was twice thrown at him; and a ſhoe was laid upon his ſhoulder, which he catching at, was ſuddenly rapt from him. An handful of Aſhes was thrown at his face, and upon his clothes: and the ſhoe was then clapt upon his head, and upon it he clapt his hand, holding it ſo faſt, that ſomewhat unſeen pulled him with it backward on the floor.

On the next day at night, as they were going to Bed, a loſt Ladder was thrown againſt the Door, and their Light put out; and when the Man was a bed, he was beaten with an heavy pair of Leather Breeches, and pull'd by the Hair of his Head and Beard, Pinched and Scratched, and his Bed-board was taken away from him; yet more in the next night, when the Man was likewiſe a Bed; his Bed-board did riſe out of its place, notwithſtanding his putting forth all his ſtrength to keep it in; one of his Awls was brought out of the next roomeinto his Bed, and did prick him; the clothes wherewith he hoped to ſave his head from blows were violently plucke from thence. Within a night

or

for two after, the Man and his Wife received both of them a blow upon their heads, but it was so dark that they could not see the stone which gave it; the Man had his Cap pulled off from his head while he sat by the fire.

The night following, they went to bed undressed, because of their late disturbances, and the Man, Wife, Boy, presently felt themselves pricked, and upon search found in the Bed a Bodkin, a knitting Needle, and two sticks picked at both ends. He received also a great blow, as on his Thigh, so on his Face, which fetched blood: and while he was writing a Candlestick was twice thrown at him, and a great piece of Bark fiercely smote him, and a pail of Water turned up without hands. On the 28 of the mentioned Moneth, frozen clods of Cow-dung were divers times thrown at the man out of the house in which they were; his Wife went to milk the Cow, and received a blow on her head, and sitting down at her Milking-work had Cow-dung divers times thrown into her Pail, the Man tried to save the Milk, by holding a Piggin side-wayes under the Cowes belly, but the Dung would in for all, and the Milk was only made fit for Hogs. On that night ashes were thrown into the porridge which they had made ready for their Supper, so as that they

could not eat it; Ashes were likewise often thrown into the Man's Eyes, as he sat by the fire. And an iron Hammer flying at him, gave him a great blow on his back; the Man's Wife going into the Cellar for Beer, a great iron Peel flew and fell after her through the trap-door of the Cellar; and going afterwards on the same Errand to the same place, the door shut down upon her, and the Table came and lay upon the door, and the man was forced to remove it e're his Wife could be released from where she was; on the following day while he was Writing, a dish went out of its place, leapt into the pale, and cast Water upon the Man, his Paper, his Table, and disappointed his procedure in what he was about; his Cap jumpt off from his head, and on again, and the Pot-lid leapt off from the Pot into the Kettle on the fire.

Fobruary 2. While he and his Boy were eating of Cheese, the pieces which he cut were wrested from them, but they were afterwards found upon the Table under an Apron, and a pair of Breeches: And also from the fire arose little flasks and Ashes, which flying upon the Man and his Boy, brought them into an uncomfortable pickle; But as for the Boy, which the last passage spoke of, there is much to be said concerning him, and

a principal ſufferer in theſe afflictions: For on the 18. of *December*, he ſitting by his Grandfather, was hurried into great motions and the Man thereupon took him, and made him ſtand between his Legs, but the Chair danced up and down, and had like to have caſt both Man and Boy into the fire: and the Child was afterwards flung about in ſuch a manner, as that they feared that his Brains would have been beaten out; and in the evening he was toſſed as afore, and the Man used the project of holding him, but ineffectually. The Lad was ſoon put to Bed, and they preſently heard an huge noiſe, and demanded what was the matter? and he anſwered that his Bed-ſtead leaped up and down: and they (*i. e.* the Man and his Wife) went up, and at firſt found all quiet, but before they had been there long, they ſaw the Board by his Bed trembling by him, and the Bed-clothes flying off him, the latter they laid on immediately, but they were no ſooner on than off; ſo they took him out of his Bed for quietneſs.

December 29. The Boy was violently thrown to and fro, only they carried him to the houſe of a Doctor in the Town, and there he was free from diſturbances, but returning home at night, his former trouble be-

gan, and the Man taking him by the hand, they were both of them almoſt tript into the fire. They put him to bed; and he was attended with the ſame iterated loſs of his clothes, ſhaking off his Bed-board, and Noiſes, that he had in his laſt conflict; they took him up, deſigning to ſit by the fire, but the doors clattered, and the Chair was thrown at him, wherefore they carried him to the Doctors houſe, and ſo for that night all was well. The next morning he came home quiet, but as they were doing ſomewhat, he cried out that he was prickt on the back, they looked, and found a three-tin'd Fork ſticking ſtrangely there; which being carried to the Doctors houſe, not only the Doctor himſelf ſaid that it was his, but alſo the Doctors Servant affirmed it was ſeen at home after the Boy was gone. The Boys vexations continuing, they left him at the Doctors, where he remained well till awhile after, and then he complained he was pricked, they looked and found an iron Spindle ſticking below his back; he complained he was pricked ſtill, they looked, and found Pins in a Paper ſticking to his skin; he once more complained of his Back, they looked, and found there a long Iron, a bowl of a Spoon, and a piece of a Panſheard. They lay down by him on the Bed, with his Light

Light burning, but he was twice thrown from them, and the second time thrown quite under the Bed; in the Morning the Bed was tossed about with such a creaking noise, as was heard to the Neighbours; in the afternoon their knives were one after another brought, and put into his back, but pulled out by the Spectators; only one knife which was missing seemed to the standers by to come out of his Mouth: he was hidden to read his Book, was taken and thrown about several times, at last hitting the Boys Grandmother on the head. Another time he was thrust out of his Chair and rolled up and down with out cries, that all things were on fire; yea, he was three times very dangerously thrown into the fire, and preserved by his Friends with much ado. The Boy also made for a long time together a noise like a Dog, and like an Hen with her Chickens, and could not speak rationally.

Particularly, on *December* 26. He barked like a Dog, and clock't like an Hen, and after long distraining to speak, said, there's *Powel*, I am pinched; his Tongue likewise hung out of his mouth, so as that it could by no means be forced in till his Fit was over, and then he said 'twas forced out by *Powel*,

He & the house also after this had rest till the ninth of *January*: at which time because of his intolerable ravings, and because the Child lying between the Man and his Wife, was pulled out of Bed, and knockt so vehemently against the Bed-stead Boards, in a manner very perillous and amazing. In the Day time he was carried away beyond all possibility of their finding him. His Grandmother at last saw him creeping on one side, and drag'd him in, where he lay miserable lame, but recovering his speech, he said, that he was carried above the Doctors house, and that *Powel* carried him, and that the said *Powel* had him into the Barn, throwing him against the Cart-wheel there, and then thrusting him into an hole; and accordingly they found some of the Remainders of the Threshed Barley which was on the Barn-floor hanging to his Clothes.

At another time he fell into a Swoon, they forced somewhat Refreshing into his mouth, and it was turned out as fast as they put it in; e're long he came to himself, and expressed some willingness to eat, but the Meat would forcibly fly out of his mouth; and when he was able to speak, he said *Powel* would not let him eat: Having found the Boy to be best at a Neighbours house, the

Man

Man carried him to his Daughters, three miles from his own. The Boy was growing antick as he was on the Journey, but before the end of it he made a grievous hollowing, and when he lighted, he threw a great ſtone at a Maid in the houſe, and fell on eating of Aſhes. Being at home afterwards, they had reſt awhile, but on the 19 of *January* in the Morning he ſwooned, and coming to himſelf, he roared terribly, and did eat Aſhes, Sticks, Rug-yarn. The Morning following, there was ſuch a racket with the Boy, that the Man and his Wife took him to Bed to them. A Bed-ſtaff was thereupon thrown at them, and a Chamber pot with its Contents was thrown upon them, and they were ſeverely pinched. The Man being about to riſe, his Clothes were divers times pulled from them, himſelf thruſt out of his Bed, and his Pillow thrown after him. The Lad alſo would have his clothes plucked off from him in theſe Winter Nights, and was wofully dogg'd with ſuch fruits of Deviliſh ſpite, till it pleaſed God to ſhorten the Chain of the wicked *Daemon*.

All this while the Devil did not uſe to appear in any viſible ſhape, only they would think they had hold of the Hand that ſometimes ſcratched them; but it would give them

the ſlip. And once the Man was diſcernably beaten by a Fiſt, and an Hand got hold of his Wriſt which he ſaw, but could not catch: and the likeneſs of a *Blackmore* Child did appear from under the Rugg and Blanket, where the Man lay, and it would riſe up, fall down, nod & ſlip under the clothes when they endeavoured to claſp it, never ſpeaking any thing.

Neither were there many Words ſpoken by Satan all this time, only once having put out their Light, they heard a ſcraping on the Boards, and then a Piping and Drumming on them, which was followed with a Voice, ſinging *Revenge! Revenge! Sweet is Revenge!* And they being well terrified with it, called upon God; the iſſue of which was, that ſuddenly with a mournful Note, there were ſix times over uttered ſuch expreſſions as *Alas! Alas! me knock no more! me knock no more!* and now all ceaſed.

The Man does moreover affirm, that a Seaman (being a Mate of a Ship) coming often to viſit him, told him that they wronged his Wife who ſuſpected her to be guilty of Witchcraft; and that the Boy (his Grandchild) was the cauſe of this trouble; and that if he would let him have the Boy one day, he would warrant him his houſe ſhould be

be no more troubled as it had been; to which motion he consented. The Mate came the next day betimes, and the Boy was with him until night; after which his house he saith was not for some time molested with evil Spirits.

Thus far is the Relation concerning the *Dæmon* at *William Morse* his House in *Newbery*. The true Reason of these strange disturbances is as yet not certainly known: some (as has been hinted) did suspect *Morse*'s Wife to be guilty of Witchcraft.

One of the Neighbours took Apples which were brought out of that house and put them into the fire; upon which they say, their houses were much disturbed. Another of the Neighbours, caused an Horse-shoe to be nailed before the doors, & as long as it remained so, they could not perswade the suspected person to go into the house; but when the Horse-shoe was gone, she presently visited them. I shall not here inlarge upon the vanity and superstition of those Experiments, reserving that for another place: All that I shall say at present is, that the *Dæmons* whom the blind Gentiles of old worshipped, told their Servants, that such things as these would very much affect them; yea, and that certain Characters, Signs and Charms would render

render their power ineffectual; and accordingly they would become subject, when their own directions were obeyed. It is sport to the Devils when they see silly Men thus deluded and made fools of by them. Others were apt to think that a Seaman by some slighted to be a Conjurer, set the Devil on work thus to disquiet *Morse*'s Family. Or it may be some other thing as yet kept hid in the secrets of providence might be the true original of all this Trouble.

A Disturbance not much unlike to this happened above twenty years ago, at an house in *Tedworth*, in the County of *Wilts*, in *Barnabas*, which was by wise men judged to proceed from Conjuration.

" Mr. *Mompesson* of *Tedworth* being in " *March* 1661. at *Lamesball*, and hearing a " Drum beat there, he demanded of the Bai- " liff of the Town what it means, who told " him, they had for some dayes been troubled " with an idle Drummer, pretending Author- " rity, and a Pass under the hands of some " Gentlemen. Mr. *Mompesson* reading his " Pass, and knowing the hands of those " persons, whose Names were prefixed in the " Charter, [illegible] the Constable [illegible] " the Vagrant to put off his Drum [illegible] " Constable [illegible] Justice of the Coun-

ble. In *April* following, Mr. *Mompesson's* house was much disturbed with Knockings, and with Drummings; for an hour together a *Dæmon* would beat *Round-heads and Cuckolds*, the *Tattoo* and several other points of War as well as any Drummer. On *November* 5. The *Dæmon* made a great noise in the House, and caused some Boards therein to move to and fro in the day time when there was an whole room full of People present. At his departure, he left behind him a Sulphurous smell, which was very offensive. The next night, Chairs walked up and down the Room; the Childrens Shoes were hurled over their heads. The Minister of the Town being there, a Bedstaff was thrown at him, and hit him on the Leg, but without the least hurt. In the latter end of *December*, 1662. They heard a noise like the jingling of Money, the occasion of which was thought to be some words spoken the night before, by one of the Family, who said that *Fairies* used to leave [illegible] behind them, and they would [illegible] to have. In *January* Legs were [illegible] in the House, which seemed [illegible] and cracked [illegible] Groans, if the Drummer [illegible]

" give three knocks and no more, which was " done accordingly. Once when it was ve- " ry ſharp ſevere Weather, the room was ſud- " denly filled with a Noiſome ſmell, and was " very hot though without fire. This *Dæmon* " would play ſome naſty and many ludicrous " fooliſh tricks. It would empty Chamber- " pots into the Beds; and fill Porringers with " Aſhes. Sometimes it would not ſuffer any " light to be in the room, but would carry " them away up the Chimney. Mr. *Mompeſ-* " *ſon* coming one morning into his Stable, " found his Horſe on the ground, having one " of his hinder legs in his mouth, and ſo faſ- " tened there, that it was difficult for ſeveral " men with a Leaver to get it out. A Smith " lodging in the Houſe, heard a noiſe in the " room, as if one had been ſhoeing an Horſe, " and ſomewhat come as it were with a Pin- " cers ſnipping at the Smith's Noſe, moſt part " of the night. The Drummer was under ve- " hement ſuſpicion for a Conjurer. He was " condemned to Tranſportation. All the " time of his reſtraint and abſence, the Houſe " was quiet. See Mr. *Glanvil's* Collection of " *Modern Relations*, P. 71. *&c.*

But I proceed to give an account of ſome other things lately hapning in *New-England*, which

which were undoubtedly præternatural, and not without Diabolical operation. The last year did afford several Instances, not unlike unto those which have been mentioned. For then *Nicholas Desborough* of *Hartford* in *New-England*, was strangely molested by stones, pieces of earth, cobs of Indian Corn, &c. falling upon and about him, which sometimes came in through the door, sometimes through the Window, sometimes down the Chimney, at other times they seemed to fall from the floor of the Chamber, which yet was very close; sometimes he met with them in his Shop, the Yard, the Barn, and in the Field at work. In the House, such things hapned frequently, not only in the night but in the day time, if the Man himself was at home, but never when his Wife was at home alone. There was no great violence in the motion, though several persons of the Family, and others also were struck with the things that were thrown by an invisible hand, yet they were not hurt thereby. Only the Man himself had once his Arm somewhat pained by a blow given him; and at another time, blood was drawn from one of his Legs by a scratch given it. This molestation began soon after a Controversie arose between *Desborough* and another person, about a Cheft of Clothes

which

which the other ſaid that *Deſbercugh* did unrighteouſly retain: and ſo it continued for ſome Moneths (though with ſeveral intermiſſions.) In the latter end of the laſt year, when alſo the Man's Barn was burned with the Corn in it; but by what means it came to paſs is not known. Not long after, ſome to whom the matter was referred, ordered *Deſberough* to reſtore the Clothes to the Perſon who complained of wrong; ſince which he hath not been troubled as before. Some of the ſtones hurled were of conſiderable bigneſs; one of them weighed four pounds, but generally the ſtones were not great, but very ſmall ones. One time a piece of Clay came down the Chimney, falling on the Table which ſtood at ſome diſtance from the Chimney. The People of the Houſe threw it on the Hearth, where it lay a conſiderable time: they went to their Supper, and whileſt at their Supper, the piece of Clay was lifted up by an inviſible hand, and fell upon the Table; taking it up, they found it hot, having lain ſo long before the fire, as to [illegible] to be hot.

Another Providence no leſs Remarkable than this laſt mentioned, hapned at *Portſmouth* in *New-England*, about the ſame time: one morning

cerning which I have received the following account from a Worthy hand.

'On *June* 11. 1682. Being the Lords Day, 'at night ſhowers of ſtones were thrown 'both againſt the ſides and roof of the houſe 'of *George Walton*: ſome of the People went 'abroad, found the Gate at ſome diſtance 'from the houſe, wrung off the Hinges, and 'ſtones came thick about them: ſometimes 'falling down by them, ſometimes touching 'them without any hurt done to them, though 'they ſeemed to come with great force, yet 'did no more but ſoftly touch them; Stones 'flying about the room the Doors being ſhut. 'The Glaſs-Windows ſhattered to pieces by 'ſtones that ſeemed to come not from with-'out but within; the Lead of the Glaſs 'Caſements, Window-Bars, &c. being dri-'ven forcibly outwards, and ſo ſtanding bent. 'While the Secretary was walking in the 'room a great Hammer came bruſhing along 'againſt the Chamber floor that was over his 'head, and fell down by him. A Candle-'ſtick beaten off the Table. They took up 'nine of the ſtones and marked them, and 'laid them on the Table, ſome of them being 'as hot as if they came out of the fire; but 'ſome of thoſe mark't ſtones were found 'flying about again. In this manner, about

'four hours ſpace that night: The Secretary 'then went to bed, but a ſtone came and 'broke up his Chamber-door, being put to '(not lockt) a Brick was ſent upon the like 'Errand. The aboveſaid Stone the Secreta-'ry lockt up in his Chamber, but it was fet-'ched out, and carried with great noiſe into 'the next Chamber. The Spit was carried 'up Chimney, and came down with the point 'forward, and ſtuck in the Back-log, and be-'ing removed by one of the Company to 'one ſide of the Chimney, was by an 'unſeen hand thrown out at Window. This 'trade was driven on the next day, and ſo 'from Day to Day, novv and then there 'would be ſome intermiſſion, and then to it 'again. The ſtones vvere moſt frequent 'vvhere the Maſter of the houſe vvas, vvhe-'ther in the Field or Barn, *&c.* A black 'Cat vvas ſeen once vvhile the Stones came, 'and vvas ſhot at, but ſhe vvas too nimble for 'them. Some of the Family ſay, that they 'once ſavv the appearance of an hand put 'forth at the Hall Windovv, throvving ſtones 'tovvards the Entry, though there vvas no 'body in the Hall the vvhile: ſometimes a 'diſmal hollovv vvhiſtling vvould be heard; 'ſometimes the noiſe of the trotting of an 'horſe, and ſnorting, but nothing ſeen. The

'Man

'Man went up the great Bay in his Boat to 'a Farm he had there, and while haling 'Wood or Timber to the Boat he was di-'sturbed by the Stones as before at home. He 'carried a ſtirrup iron from the houſe down 'to the Boat, and there left it; but while he 'was going up to the houſe, the iron came 'jingling after him through the Woods, and 'returned to the houſe, and ſo again, and at 'laſt went away, and was heard of no more. 'Their Anchor leapt over-board ſeveral times 'as they were going home and ſtopt the boat. 'A Cheeſe hath been taken out of the Preſs 'and crumbled all over the floor. A piece 'of Iron with which they weighed up the 'Cheeſe-preſs ſtuck into the Wall, and a 'Kittle hung up thereon. Several Cocks of 'Engliſh-hay mowed near the houſe, were ta-'ken and hung upon Trees; and ſome made 'into ſmall whiſps, and put all up and down 'the Kitchin, *Cum multis aliis*, &c. After this manner, have they been treated ever ſince at times; it were endleſs to particularize. Of late they thought the bitterneſs of Death had been paſt, being quiet for ſundry dayes and nights: but laſt week were ſome Returnings again; and this week (*Aug.* 2. 1682.) as bad or worſe than ever. The Man is ſorely hurt with ſome of the

'Stones that came on him, and like to feel 'the effects of them for many dayes. Thus far is that Relation.

I am moreover informed, that the *Dæmon* was quiet all the laſt Winter, but in the Spring he began to play ſome ludicrous tricks, carrying away ſome Axes that were locked up ſafe. This laſt Summer he has not made ſuch diſturbances as formerly. But of this no more at preſent.

There have been ſtrange and true Reports concerning a Woman now living near the *Salmon Falls* in *Barwick* (formerly called *Kittery*) unto whom Evil Spirits have ſometimes viſibly appeared; and ſhe has ſometimes been ſorely tormented by inviſible hands: Concerning all which, an Intelligent Perſon has ſent me the following Narrative.

A Brief Narrative of ſundry Apparitions of Satan unto and Aſſaults at ſundry times and places upon the Perſon of Mary *the Wife of* Antonio Hortado, *dwelling near the* Salmon Falls: *Taken from her own mouth,* Aug. 13. 1683.

'In *June* 1682. (the day forgotten) at 'Evening, the ſaid *Mary* heard a voice at the 'door

'door of her Dwelling, ſaying, *What do you*
'*here?* about an hour after, ſtanding at the
'Door of her Houſe, ſhe had a blow on her
'Eye that ſettled her head near to the Door-
'poſt, and two or three dayes after, a Stone,
'as ſhe judged about half a pound or a pound
'weight was thrown along the houſe within
'into the Chimney, and going to take it up
'it was gone; all the Family was in the houſe,
'and no hand appearing which might be in-
'ſtrumental in throwing the ſtone.† About
'two hours after, a Frying-pan then hang-
'ing in the Chimney was heard to ring ſo
'loud, that not only thoſe in the houſe heard
'it, but others alſo that lived on the other
'ſide of the River near an hundred Rods
'diſtant or more. Whereupon the ſaid *Ma-*
'*ry* and her Husband going in a *Cannoo* over
'the River, they ſaw like the head of a man
'new-ſhorn, and the tail of a white Cat a-
'bout two or three foot diſtance from each o-
'ther, ſwimming over before the *Cannoo*, but
'no body appeared to joyn head and tail to-
'gether; and they returning over the River
'in leſs than an hours time, the ſaid *Appari-*
'*tion* followed their *Cannoo* back again, but
'diſappeared at Landing. A day or two
'after, the ſaid *Mary* was ſtricken on her
'head (as ſhe judged) with a ſtone, which

'caused a Swelling and much soreness on her 'head, being then in the yard by her house, 'and she presently entring into her house 'was bitten on both Arms black and blue, and 'one of her Breasts scratched; the impressi-'ons of the Teeth being like Mans Teeth, 'were plainly seen by many: Whereupon 'deserting their House to sojourn at a Neigh-'bours on the other side of the River, there 'appeared to said *Mary* in the house of her 'sojourning, a Woman clothed with a green 'Safeguard, a short blue Cloak, and a white 'Cap, making a profer to strike her with a 'Fire-brand, but struck her not. The Day 'following the same shape appeared again to 'her, but now arrayed with a gray Gown, 'white Apron, and white Head-clothes, in 'appearance laughing several times, but no 'voice heard. Since when said *Mary* has 'been freed from those Satanical Molesta-'tions.

'But the said *Antonio* being returned in '*March* last with his Family, to dwell again 'in his own house, and on his entrance there, 'hearing the noise of a Man walking in his 'Chamber, and seeing the boards buckle un-'der his feet as he walked, though no man 'to be seen in the Chamber (for they went 'on purpose to look) he returned with his

'Family

'Family to dwell on the other ſide of the Ri-
'ver; yet planting his Ground though he
'forſook his Houſe, he hath had five Rods of
'good Log-fence thrown down at once,
'the feeting of Neat Cattle plainly to be
'ſeen almoſt between every Row of Corn
'in the Field yet no Cattle ſeen there, nor
'any damage done to his Corn, not ſo much
'as any of the Leaves of the Corn cropt.

Thus far is that Narrative.

I am further informed, that ſome (who ſhould have been wiſer) adviſed the poor Woman to ſtick the Houſe round with Bayes, as an effectual preſervative againſt the power of Evil Spirits. This Counſel was followed. And as long as the Bayes continued green, ſhe had quiet; but when they began to wither, they were all by an unſeen hand carried away, and the Woman again tormented.

It is obſervable, that at the ſame time three Houſes in three ſeveral Towns ſhould be moleſted by *Dæmons*, as has now been related.

CHAP.

CHAP. VI.

That there are Dæmons. *And Poſſeſſed Perſons. Signs of ſuch. Some Mad Men are really Poſſeſſed. Notwithſtanding many Fabulous Stories about Witchcrafts. That there are Witches proved by three Arguments. That Houſes are ſometimes troubled by Evil Spirits. Witchcraft often the cauſe of it. Sometimes by the Devil without Witchcraft; ordered by providence as puniſhment for Sin. The diſturbance in* Walton's *Houſe further conſidered, with a parallel Story. That the things related in the preceding Chapter were undoubtedly Præternatural and Diabolical.*

THe *Sadduces* of thoſe dayes being like unto *Avicenna*, and *Averroes*, and other Atheiſtical Philoſophers in former times; ſay that there are no Spirits, and that all Stories concerning them are either Fabulous or to be aſcribed unto natural cauſes. Amongſt many others, the Learned *Voetius* (*in diſp. de operationibus Dæmonum*) has ſufficiently refuted them. And as the experience of other ages and places of the World; ſo the things which divine providence hath permitted and ordered to come to paſs amongſt our ſelves (if

(if the Scriptures were ſilent) make it manifeſt beyond all contradiction, that there are Devils infeſting this lower World. / Moſt true it is, that Satan and all his wicked Angels are limited by the providence of God: ſo as that they cannot hurt any Man or Creature, much leſs any Servant of his, without a Commiſſion from him, whoſe Kingdom is over all. It is a memorable Paſſage, which *Chytræus* relateth concerning *Luther*, that when he was ſought after by his Popiſh and Implacable Enemies (being then hid by the Duke of *Saxony*) they conſulted with Magicians that ſo they might find where *Luther* abſconded, but the Wizzards confeſſed they could not diſcover him. Undoubtedly the Devils knew where *Luther* hid himſelf; only God would not ſuffer them to reveal it. Nevertheleſs, the Lord doth for wiſe and holy ends, ſometimes lengthen the Chain which the infernal Lions are bound faſt in. And as there are many tremendous Inſtances confirming the Truth hereof, ſo that of Satan's taking bodily poſſeſſion of Men, is none of the leaſt. Sometimes indeed it is very hard to diſcern between natural Diſeaſes and Satanical Poſſeſſions; ſo as that perſons really poſſeſſed have been thought to be only moleſted with ſome natural Diſeaſe, without any

ſpecial

ſpecial finger of the Evil Spirit therein. *Fernelius* (*de abditis rerum cauſis*, Lib. 2. Cap. 16.) ſpeaketh of a certain young Gentleman, that was taken with ſtrange Convulſions, which did ſurprize him at leaſt ten times in a day. In his Fits he had the uſe of his Speech and Reaſon free. Otherwiſe his Diſeaſe would have been judged no other than an ordinary *Epilepſy*. Much means was uſed by skilful Phyſitians for his relief, but without ſucceſs for three Moneths together; when all on a ſudden, a *Dæmon* began to ſpeak out of the miſerable Patient; and that with not only Latin but Greek Sentences, which the afflicted party himſelf had no knowledge of; and the *Dæmon* diſcovered many ſecrets both of the Phyſitians and of other perſons that attended, deriding them for their vain attempts to cure a Man whom he had the poſſeſſion of. There are ſundry Authors (in ſpecial *Balduinus* in his Caſes of Conſcience, and *Darrel* in his Hiſtory of the ſeven poſſeſſed perſons in *Lancaſhire*) who have endeavoured to deſcribe and characteriſe poſſeſſed perſons. And ſuch particulars as theſe following are by them mentioned as ſigns of Poſſeſſion.

1. If the party concerned ſhall reveal ſecret things, either paſt or future, which without ſuper-

ſupernatural Aſſiſtance could not be known, it arigueth Poſſeſſion.

2. If he does ſpeak with ſtrange Languages, or diſcover skill in Arts and Sciences never learned by him.

3. If he can bear burthens, and do things which are beyond humane ſtrength.

4. Uttering words without making uſe of the Organs of ſpeech, when perſons ſhall be heard ſpeaking, and yet neither their Lips nor Tongues have any motion, tis a ſign that an evil ſpirit ſpeaketh in them.

5. When the Body is become inflexible.

6. When the Belly is on a ſudden puft up, and inſtantly flat again.

Theſe are thought to be certain Arguments of an *Energumenical* perſon. Some other ſigns are mentioned by *Thyræus* (*de obſeſſis* Part 2. Cap. 25, 26.)

There are who conceive (and that as they ſuppoſe upon Scripture grounds:) that Men may poſſibly be *Dæmoniacal*, when none of thoſe mentioned particulars can be affirmed of them. The Excellently learned and judicious Mr. *Mede*, is of Opinion, that the *Dæmoniacks* whom we read ſo frequently of in the *New-Teſtament*, were the ſame with *Epilepticks*, *Lunaticks*, and *Mad Men*. The *Turks* at this day have their *Mad men* in great veneration

ration, ſuppoſing them to be acted by a ſpirit, but they (in that being themſelves mad) take it to be a good when as 'tis an evil ſpirit that does operate in ſuch perſons. And that the *Jews* of old did look upon *Maniacks* to be poſſeſſed with an evil Spirit, is evident from that expreſſion of theirs, *Joh.*10.20. *He hath a Devil and is Mad.* Moreover, we read of one, *Mat.* 17.15. *that was Lunatick, and did oft fall into the fire, and oft into the water.* Now that this *Lunatick* perſon was a *Dæmoniack* is clear from *ver.*18. where tis ſaid, that *Jeſus rebuked the Devil and he departed out of him.* And of the ſame perſon tis ſaid, in *Luk.*9.39 *A Spirit taketh him and teareth him.* So *Beza* and *Heinſius*, in *Mat.*8.16. & 17. 15. It has been commonly ſaid that in Chriſts time more perſons were poſſeſſed with evil Spirits than ever was known before or ſince; but if that were ſo, the *Jews*, and probably ſome *Hiſtorians* would have noted it as a thing ſtrange and extraordinary; whenas we read of no ſuch obſervation to be made on thoſe times. And ſaith Mr. *Mede*, (in his Diſcourſe on *John* 10.20.) *If thoſe poſſeſſed Persons were no ſuch as we now adayes conceive to be no other than Mad men, the World muſt be ſuppoſed to be well rid of Devils, which for my part I believe it is not.* There is in ſpecial, a ſort of Melancholy

mad-

madneſs, which is called *Lycanthropia*, or *Lupina Inſania*, h. e. When Men imagine themſelves to be turned into Wolves or other Beaſts. *Hippocrates* relates concerning the Daughters of King *Prætus*, that they thought themſelves Kine. *Wierus* (*de præſtigiis Dæmonum*, L. 3. C. 21.) ſpeaketh of one in *Padua*, that would not believe to the contrary but that he was a Wolf: and of a *Spaniard*, who thought himſelf a Bear. *Euwichius* (and from him *Horeſtus*) writeth of a Man that was found in a Barn under the Hay, howling and ſaying he was a Wolf. The fooliſh Ruſticks, who ſurprized him, began to flay him, that ſo they might ſee if he had not hair growing on the inſide of his skin. *Foreſtus* has many inſtances to this purpoſe. *Heurnius* ſaith, that it is a Diſeaſe frequent in *Bohemia* and *Hungaria*. No doubt but this Diſeaſe gave occation to *Pliny*'s Aſſertion, that ſome Men in his time were turned into Wolves, and from Wolves into Men again. Hence was *Ovid*'s Fable of *Lycaon*, and the Tale of *Pauſanias*, being ten years a Wolf, and then a Man again. He that would ſee more inſtances, may read *Auſtin de civ. Dei*, L. 18. C. 5. *Burton* of Melancholly, *Pag.* 5. They that are ſubject unto this Malady, for the moſt part lyd all the day, and go abroad

in

In the night, barking and howling at Graves and in Deſarts. We may ſuppoſe that *Nebuchadnezzar* was troubled with this Diſeaſe. And that ſuch perſons are moleſted with a *Dæmon* is evident from *Luk* 8.27. with *Mark.* 5. 3, 4. The poſſeſſed perſon there ſpoken of was *Lycanthropos.*

There are that acknowledge the exiſtence of Spirits, and that the Bodies of men are ſometimes really poſſeſſed thereby; who nevertheleſs will not believe there are any ſuch woful creatures *in rerum naturâ*, as Witches, or perſons confoederate with the Devil. I have read of a famous Wizard, whoſe Name was *William de Lare*, that after he had laboured much in oppoſing their Opinion, who think that there are Men on Earth joyned in an explicit confoederacy with the fiends of Hell, was himſelf convicted and condemned for that crime which he deſigned to make the World believe that no Man was or could be guilty of. I ſhall not ſuſpect all thoſe as guilty of Witchcraft, nor yet of Hereſie, who call the received Opinion about Witches into queſtion. There are four or five *Engliſh* Writers, *viz.* Mr. *Scot*, *Ady*, and of late *Wagſtaff* and *Webſter*, and another Anonymous Author; who do with great vehemence

Sclomence affirm that never any did maintain that familiarity with the evil Spirits, which is commonly believed. *Wierus* (otherwise a judicious Author) conceiveth that all those things supposed to be done by Witches are done by the evil Spirits themselves, without any confederates. But he is sufficiently refuted by *Binsfeldius*, *Bodinus*, *Semertus*, and others. True it is, that many things have been looked upon as proceeding from Witchcraft, when it has not been so. The Sympathies and Antipathies of Nature have sometimes been esteemed the effects of Witchcraft. A Sympathetical Powder, made without any Magical Ceremonies has done strange things, so as that the Artist which used it, has upon that account been suspected of Witchcraft. A Man may easily by such natural Magick, as is described by *Porta*, and by *Weckerus de secretis* make the ignorant believe he is a Wizard. It is also true, that the World is full of Fabulous Stories concerning some kind of Familiarities with the Devil, and things done by his help, which are beyond the power of Creatures to accomplish. What Fables are there concerning *Incubi* and *Succubæ*, and of Men begotten by *Daemons*? No doubt but the Devil may delude the fancy that one of his Vassals shall think (as the

Witch

Witch at *Hartford* did) that he has carnal and curſed Communion with them, beyond what is real. Nor is it impoſſible for him to aſſume a dead Body, or to form a lifeleſs one out of the Elements, and therewith to make his Witches become guilty of *Sodomy*. *Auſtin* ſaith, they are impudent who deny this. But to imagine that Spirits ſhall really generate Bodies, is irrational. I am not ignorant, that that there have been Men in the World (more than one or two) pretended to be thus begotten and born. Thus doth *Nideius* affirm concerning all the old Inhabitants of the Iſle of *Cyprus*. The like has been reported concerning *Arthurus*, and concerning our *Britiſh Merlin*. Yea, the *Gentiles* believed that *Homer*, *Æneas*, *Hercules*, and others were begotten by *Daemons*; whom thereupon they eſteemed as *Semidei*. And *Olympias* the Mother of *Alexander* the Great, ſuppoſed herſelf to be with Child by *Jupiter Hammon*. When her Husband King *Philip* of *Macedon* was abſent from her, *Nectanebus* (an *Egyptian* Prince and a great *Magician*) [illegible] her word that *Jupiter* would embrace her, and that he would come to her ſuch a night in the form of a Dragon; at the time appointed *Nectanebus* himſelf by his Magical impoſtures made *Olympias* believe that a Dragon [illegible]

was in the room, and so did himself do that which the deluded Queen thought *Jupiter* had done. I doubt not but that *Merlin* and others imagined to come into the World not in the usual way, were the Sons of *Dæmons* just as *Alexander* was. It has been a received maxim, that though the Devil may by his Art produce Insects and Vermin (to the generation whereof a seminal vertue is not always necessary) yet he cannot bring forth a *perfect animal*. How then is it consistent with reason, that he should produce a real Man, who is of all *Animals* the most perfect, and noble? It is also extreamly Fabulous, that Witches can transform themselves or others into another sort of Creatures, *e. g.* into Horses, Wolves, Cats, Mice, *&c. Carminibus Circes socios mutavit Ulysses.* A blind Heathenish phansie: And yet Stories of this nature have been generally believed; and I have not without wonderment seen grave Authors relating them, as if the things had been really so. But it is beyond the power of all the Devils in Hell to cause such a transformation; they can no more do it than they can be the Authors of a true Miracle (see my Inst. Med. Disp. 3. Exercit. 9. Quæst. 9.) though I deny not but that the Devil may impose upon the imagination of Witches

as to make them believe that they are transmuted into Beasts. *Sennertus* (in *Pract. Med. L. 6. Part 9. Cap. 5.*) reports that a Noble Person, and one worthy of credit, gave him an account of a strange passage to this purpose, which himself was particularly acquainted with. The Story is this;

A certain Woman, being in Prison on suspicion for Witchcraft; pretending to be able to turn her self into a Wolf, the Magistrate before whom she was brought promised her, that she should not be put to death, in case she would then in his presence so transform her self. Which she readily consented unto. Accordingly she anointed her head, neck and arm-pits; immediately upon which she fell into a most profound sleep, for three hours; after which she suddenly rose up, declaring that she had been turned into a Wolf, and been at a place some miles distant, and there killed first a Sheep, and then a Cow; the Magistrate presently sent to the place; and found that first a sheep and then a Cow had there been killed. *Wierus* and *Baptista Porta* have divers Stories to the same purpose. It is then evident, that the Devil himself did that mischief, and in the mean time the Witches who were cast into so profound a sleep by him, as that they could not by any noise

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or blows be awakened, had their Phanfies impoſed upon by Dreams and Deluſions according to the pleaſure of their Maſter Satan. It muſt moreover, be ſadly confeſſed, that many innocent perſons have been put to death under the notion of Witch-craft, whereby much innocent blood hath been ſhed. Eſpecially it hath been ſo in Popiſh times and places. Superſtitious and Magical wayes of trying Witches have been a bloody cauſe of thoſe Murders. Sometimes Perſons have been tried for Witch-craft by hot, ſometimes by cold water (of which more in the eighth Chapter of this Eſſay) ſometimes by pricking them; ſometimes by ſticking Awls under their Seats, ſometimes by their ability, or otherwiſe to repeat the *Lords Prayer.*

An *Iriſh* Witch which was tried at *Youghall, Sept.* 11. 1661. being by the Court put upon repeating the fifth Petition, alwayes left out the words *Forgive us our Treſpaſſes.* Another Witch tried at *Taunton* 1663. could not repeat the laſt Petition, but though ſhe was directed to ſay it after one that repeated it diſtinctly, would ſay *Lead us into Temptation,* and could never repeat it right, though ſhe tried to do it half a ſcore times. But Judge

Archer did wisely admonish the Jury, that they were not in the least measure to guid their Verdict by that, since it was no legal evidence. The Author of the Advertisement to Mr. *Glanvil*'s Relations (*P.*171.) saith that his curiosity led him to examine certain Witches at the Castle in *Cambridge*, and that the most notorious Witch of them all pleaded that she was no Witch, because she was able to say the *Lords Prayer and the Creed*, and though she was out in repeating the *Creed*, she said the *Lords Prayer* right. But from such considerations as those which have been mentioned, *Wierus* and some others not Atheists but persons of worth, have ἐξ ἁμαρτίας ἀθόλωτ run into an extream on the other hand, so as to question whether there were any persons really confœderate with the infernal spirits. Nevertheless, that there have been such, the following Arguments do manifest.

1. The Argument by many insisted on from the Scriptures is irrefragable. Therein Witch-crafts are forbidden. And we often read in the Scripture of Metaphorical Bewitchings, *Nahum* 3.4. *Gal.* 3. 1. which Similitudes are undoubtedly taken from things that have a real existence *in rerum natura*. Yea, the Scripture makes particular mention of many that used those cursed Arts and Fa-

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miliarities with the Devil, *e. g. Jannes*, and *Jambres*, *Balaam*, *Manasseh*, *Simon*, *Elymas*. Nor is the Relation which the Scripture giveth of *the Witch of Endor*, and the reasons from thence deduced, to prove the being of Witches, sufficiently confuted by any of our late Witch-Advocates. Though (as one speaketh) some men to elude the Argument from that instance, *play more Hocus-Pocus tricks in the Explication of that passage than the Witch her self did in the raising deceased Samuel.* It is a poor evasion in those who think to escape the dint of this Argument, by pretending that the Witches and Familiar Spirits spoken of in the Scripture, were only *Juglers*, or men that by *Legerdemain* would do strange feats of activity. The Divine Law requires that such Witches should be cut off by the Sword of Justice; which may not be affirmed of every one that shall without any confederacy with the Devil play tricks of *Legerdemain.*

2. Experience has too often made it manifest that there are such in the World as hold a correspondence with Hell. There have been known Wizards; yea such as have taught others what Ceremonies they are to use in maintaining communion with Devils. *Trithemius* his Book *de septem Intelligentiis*, and

Cornelius Agrippa's Books of occult Philoſophy, wherein too much of theſe nefandous abominations is deſcribed, are frequently in the hands of men. Several other Books there are extant, which do profeſſedly teach the way of Familiarity with *Dæmons*. The Titles whereof, as alſo the Names of the Authors that have publiſhed them, I deſignedly forbear to mention, leſt haply any one into whoſe hands this Diſcourſe may come, ſhould out of wicked curioſity ſeek after them to the ruine of his ſoul. There are famous Hiſtories of ſeveral, who had their *Paredri* or Familiar Spirits, ſome in one likeneſs, ſome in another, conſtantly attending them. Thus had *Apollonius*, *Thyanæus* of old. And of later times *Mich. Scot*, and *Joſephus Niger*. Likewiſe *Cardanus* (*de ſubtilitate*, Lib. 19. Pa. 963.) reciteth, that his own Father had ſuch a Familiar for thirty years together. So had *Chriſtopher Wagneer* a Familiar in the form of an Ape for ſeven years attending him; ſo had *Tolpardus*, which two were at laſt carried away Body and Soul by the Devil; unto whoſe ſervice they had devoted their lives. There is alſo a true (as well as a Romantick) Story of *Fauſtus*. The excellent *Camerarius* in his *Horæ ſubſecivæ* Cent. 1. Cap. 70. relateth ſtrange things of him, which he recei-

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ved from those who knew *Faustus*, and were Ey-witnesses of his Magical and Diabolical Impostures: He also had a familiar Devil in form of a Monk accompanying of him for the space of twenty four years. *Hausdorfius*, and *Lonicer* ad 2 Præc. P. 167. speak of *Faustus*. *Melanthon* declares that he knew the Man so that *Naudeus* is to be convinced of vanity, in denying that ever there was such a Person in the World. In a word, it is a thing known, that there have been Men who would discourse in Languages, and reason notably about Sciences which they never learned; who have revealed Secrets, discovered hidden Treasures, told whither stolen Goods have been conveyed, and by whom; and that have caused Brut Creatures, nay Statues or Images to speak, and give rational Answers. The *Jews Teraphims* oftentimes did so: *vide R. Sol. Jarchi in* Hos. 3. 4. *Selden de diis Syriis. Part* 1. *Cap.* 2. *Thom. contra gentes Lib.* 3. *Cap.* 104. Such things as these cannot be done by the help of meer natural causes. It must needs be then, that the practisers of them are in confederacy with Satan.

3. There have been many in the World, who have upon conviction confessed themselves guilty of Familiarity with the Devil. A multitude of Instances this way are men-

tioned by *Bodinus*, *Codronchus*, *Delrio*, *Jacquerius*, *Remigius*, and others. Some in this Countrey have affirmed, that they knew a Man in another part of the World, above fifty years ago, who having an ambitious desire to be thought a wise man; whilest he was tormented with the Itch of his wicked Ambition, the Devil came to him, with promises that he should quickly be in great reputation for his wisdom, in case he would make a covenant with him; the conditions whereof were, that when Men came to him for his counsel, he should labour to perswade them that there is no God, nor Devil, nor Heaven, nor Hell; and that such a term of years being expired, the Devil should have his Soul. The Articles were consented to. The Man continuing after this to be of a very civil Conversation, doing hurt to none, but good to many; and by degrees began to have a Name to be a person of extraordinary sagacity, and was sought unto far and near for counsel, his Words being esteemed Oracles by the vulgar. And he did according to his Covenant upon all occasions secretly disseminate Principles of Atheism, not being suspected for a Wizard. But a few weeks before the time indented with the Devil was fulfilled; inexpressible horror of Conscience surprized him,

so

ſo that he revealed the ſecret tranſactions which had paſſed betwixt himſelf and the Devil. He would ſometimes, with hideous roarings tell thoſe that came to viſit him, that now he knew that there was a God and a Devil, and an Heaven, and an Hell. So did he die a miſerable ſpectacle of the righteous and fearful judgement of God. And every Age does produce new Examples of thoſe that have by their own confeſſion made the like curſed Covenants with the Prince of Darkneſs.

In the Year 1664, Several who were Indicted at the Aſſizes held at *Taunton* in *Somerſetſhire*, confeſſed that they had made an Explicit League with the Devil, and that he did Baptiſe Pictures of Wax with Oyl, giving them the Names of thoſe perſons they did intend miſchief unto.

Anno. 1678. One *John Stuart*, and his Siſter *Annabil Stuart*, at the Aſſizes held at *Paysley* in *Scotland*, confeſſed that they had been in confederacy with the Devil; and that they had made an Image of Wax, calling it by the name of Sr. *George Maxwel*, ſticking Pins in the ſides and on the breaſt of it. Such an Image with pins in it, was really found in the Witches Houſes; and upon the removal of it, the pins being taken out,

Sir

Sir *George* had immediate eaſe, and recovered his health.

There is lately publiſhed (by Dr. *Horneck*) the Hiſtory of the Witches in *Sweden*, by whoſe means that Kingdom was fearfully plagued: upon Examination they confeſſed their crime, & were executed in the year 1670.

And no longer ſince than the laſt year, *viz.* on *Aug.* 25. 1682. three women who were executed at *Exon* in *Devonſhire*, all of them confeſſed that they had had converſes and familiarities with the Devil.

But the Inſtance of the Witch Executed in *Hartford*, here in *New-England* (of which the preceding Chapter giveth an account) conſidering the circumſtances of that Confeſſion, is as convictive a proof as moſt ſingle examples that I have met with. It is a vain thing, for the Patrons of Witches to think that they can *Sham* off this Argument, by ſuggeſting that theſe Confeſſions did proceed from the deluded imaginations of Mad and Melancholly perſons. Some of them were as free from diſtemperature in their Brains, as their Neighbours. That divers Executed for Witches have acknowledged things againſt themſelves which were never ſo, I neither doubt or deny. And that a deluded Phanſie may cauſe perſons verily to think

think they have ſeen and done theſe things which never had any Exiſtence, except in their own Imaginations is indiſputable. I fully concur with a paſſage which I find, in Worthy Dr. *Owen*'s late excellent Diſcourſe about the work of the Spirit in Prayer (*Page* 202.) where he has theſe words: *We find by experience that ſome have had their Imaginations ſo fixed on things evil and noxious by ſatanical Deluſions, that they have confeſſed againſt themſelves things and crimes that have rendred them obnoxious to Capital Puniſhment, whereof they were never really and actually guilty.* This notwithſtanding, that Perſons whoſe Judgement and Reaſon has been free from diſturbance by any Diſeaſe, ſhould not only voluntarily acknowledge their being in curſed Familiarities with Satan, but mention the particular circumſtances of thoſe Tranſactions, and give ocular demonſtration of the truth of what they ſay, by diſcovering the *Stigmata* made upon their bodies, by the Devils hand: and that when more than one or two have been examined apart, they ſhould agree in the circumſtances of their Relations, and yet that all this ſhould be the meer effect of Melancholly or Phrenſie, cannot without offering violence to Reaſon and common Senſe be imagined. And as there are Witches

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ſo many times they are the cauſes of thoſe ſtrange diſturbances which are in houſes haunted by Evil Spirits, ſuch as thoſe mentioned in the former Chapter. Inſtances concerning this may be ſeen in Mr. *Glanvils Collections*, together with the continuation thereof; publiſhed the laſt year by the Learned Dr. *Henry More*. Sometimes providence permits the Devil himſelf (without the uſe of Inſtruments) to moleſt the houſes of ſome as a puniſhment for ſin committed. Moſt commonly either for the ſin of Murder. *Plutarch* writes that the Houſe of *Puſanias* was haunted by an evil ſpirit after he had Murdered his Wife. Many like Inſtances have been reported and recorded by credible Authors. Or elſe for the ſin of Theft. As for *Walton* the Quaker of *Portſmouth*, whoſe Houſe has been ſo ſtrangely troubled, he ſuſpects that one of his Neighbours has cauſed it by witchcraft, ſhe (being a Widow-woman) chargeth him with injuſtice in detaining ſome Land from her. It is none of my work to reflect upon the Man, nor will I do it; only if there be any late or old guilt upon his Conſcience it concerns him by Confeſſion and Repentance to give Glory to that God, who is able in ſtrange wayes to diſcover the ſins of Men. I ſhall here take occaſion to commemorate

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an alike notable ſcene of Providence, which was taken notice of in another part of the World *ſcil.* at *Brightling* in *Suſſex* in *England*: The Miniſter in that Town (*viz.* Mr. *Joſeph Bennet*) has given a faithful account of that ſtrange Providence, which is publiſhed by Mr. *Clark* in his Examples, *Vol.* 2. *Page* 593, *&c.* I ſhall relate it in his Words, thus he writeth concerning it:

'*Anno Chriſti* 1659. There was at *Brightling* an amazing Providence, containing many ſtrange paſſages. A wonderful hand of God, by what Inſtrument or Inſtruments ſoever; which was, a fire ſtrangely kindled, which burnt down a Mans houſe, and afterwards kindled in another, to which the mans Goods were carried, and to which, himſelf, and his Wife, and his Servant Girl were removed; and ſeveral things were thrown by an inviſible hand, powerfully convincing, and thereby diſcovering the Hypocriſie and Theft of the Man, and for a warning to others to take heed of the like.

'*November* 7. In the Evening. The fire firſt kindled in this Man's Milk-houſe, and *November* 9. there was duſt thrown upon this Man and his Wife, as they lay in Bed together, and there was knocking ſeveral

times

times and the same morning divers things were thrown about, and the Fire again kindled in the Milk-house, which was yet put out by the Woman her self; then it kindled in the Eves of the house, in the Thatch, which was put out by a Man which was their next Neighbour. That night as the Man had a pot of Beer in his hand, a stone fell into the Pot: then did he set down the pot upon the Table. When some Men came to be with them that night, they were speaking how convenient it would be to have a Tub filled with Water, to stand ready, in case they should have occasion to use it, and as they were going out of the door to prepare it, the fire again kindled in the Milk-house, and suddenly the whole house was on fire, but most of the Goods and Houshold-stuff were carried out and preserved: The fire was a strange fire, very white, and not singing their hands when they pulled the things out of it.

The next day the Houshold-stuff was carried to another house, wherein was a Family; but those were to be in one end of the House, and the other, in the other end. But before the Man and his Wife went to Bed, there was dust thrown upon them, which so troubled them, that

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'the Man having another Man with them, 'and a Candle and Lanthorn in his hand, 'came up to me (saith my Author) who 'was in Bed, and asleep, but when I was a-'wakened, I heard him say, *The hand of God 'still pursues me*, and so he intreated me to go 'down with him, and accordingly I and my 'Brother went down, where we found them 'in the house, greatly troubled by reason of 'things that were thrown about, and some 'things were thrown presently after we came 'in. Hereupon we went to Prayer, and as 'I was kneeling down, dust was thrown up-'on me, but afterwards all was quiet, so long 'as we were at Prayer. When we arose 'from Prayer, I applied my self to the read-'ing of a portion of Scripture, which was 'Psal. 91. The Man standing by me, and 'holding the Candle, but presently some-'thing did beat out the Light; whereupon 'the Man said, *That some body else must hold it.* 'Presently a Knife was thrown at me, which 'fell behind me; my Brother said, he saw it 'come. Then a chopping Knife was thrown '(I think at the Man's Wife) whereupon 'the Man said, *Things are thrown at others for 'my sake.* At length he fell upon his knees, 'and confessed that he had been an Hypo-'crite, and a Pilfering Fellow, and that he

had

had robbed his Master, &c. and he was willing to separate the things which he had taken wrongfully from the rest, which he did accordingly; laying forth several things which he said, were none of his, naming the persons from whom he had taken them: And as a great Chest was carrying forth, Trenchers, Platters, and other things were thrown about in so dreadful a manner, that one not much noted for Religion, said, *pray you let us go to Prayer*; and indeed that was our only Refuge, so to go to God: and so we spent our time as well as we could, in Prayer, reading some portions of Scripture, and singing of Psalms: And though divers things were thrown, as a Dish several times, so that once I had a smart blow on the Cheek with a Dish, and the Man that lived in the House had his Boots thrown at him, and a chopping Knife twice, Crabs out of a Tub standing in the midst of the room, a fire Brand though without fire, and an hammer thrown twice, and a Bible: The Man's Wife who lived in the house, usually took up the things thus thrown; yet still in time of Prayer, all was quiet. In the morning after I had prayed (before which Prayer I was hit with a Dish) my Brother and I came away, and as we were coming

near home, we turned aside to speak with a Friend, but before we got home, we heard that the house was on fire: hereupon they sent for me again, and in the mean time, they carried out their Goods, pulled off the Thatch, and quenched the fire; yet (*as I heard*) it kindled again, and again, till all the Man's Goods were carried out: and when these People whose House was burnt down to the ground, together with all their Goods, were removed into the Field, all was quiet in this second house; But some things were thrown in the Field; and in the afternoon, when another Minister and I went to them, some assured us that some things had been thrown. This was *November* 11. the night following some noise was heard among the Houshold-stuff, as was testified to me.

Thus these poor Creatures were distressed, their House was burned down, that to which they were removed several times fired, so that neither they nor their Goods might stay any longer there, nor durst any other receive them; but they, with their Goods were forced to lie in the open Field [illegible] danger and mighty [illegible] [illegible] [illegible] [illegible] [illegible]

the Buſineſs. Hereupon I ſent to ſome neigbouring Miniſters, to joyn with us in keeping a Faſt on *November* 15. and four ſpent the time in Prayer and Preaching. The Sermons were upon theſe Texts, *Job* 11. 13. *If thou prepare thine heart, and ſtretch out thine hands towards him: if Iniquity be in thine hand, put it far away, and let not wickedneſs dwell in thy Tabernacles. For then ſhalt thou lift up thy Face without ſpot; yea, thou ſhalt be ſtedfaſt, and ſhalt not be afraid,* &c. *Amos* 3. 6. *Shall a Trumpet be blown in the City, and the People not be afraid? ſhall there be evil in a City and the LORD hath not done it?* Luk. 13. 2, 3. &c. *Suppoſe ye that theſe Galileans were ſinners above all the Galileans, becauſe they ſuffered ſuch things? I tell you nay: But except ye Repent, ye ſhall all likewiſe periſh: or thoſe eighteen,* &c. *Iſai.* 33. 14, 15, 16. *The Sinners in Sion are afraid, fearfulneſs hath ſurprized the Hypocrites. Who among us ſhall dwell with devouring fire? Who among us ſhall dwell with everlaſting burnings? He that walketh righteouſly and ſpeaketh uprightly: he that deſpiſeth the gain of Oppreſſion, that ſhaketh his hand from holding Bribes, that ſtoppeth his Ears from hearing of blood, and ſhutteth his eyes from ſeeing of evil; He ſhall dwell on high. His place of*

desire shall be the munitions of Rocks: Bread shall be given him, his Water shall be sure.

The distressed persons attended diligently, and a great Congregation was assembled. These providential dispensations were not ordinary; yet there was a seeming blur cast, though not on the whole yet upon some part of it; for their Servant Girl was at last found throwing some things: and she afterwards confessed that an old Woman came to her, *November* 7. a little before these things come to pass, and told her that her Master and Dame were bewitched, and that they should hear a great fluttering about their house for the space of two dayes; she said also, that the old Woman told her, that she must hurl things at her Master and Dame, and withal bad her not to tell, for if she did the Devil would have her: and she confessed that she hurled the Fire-brand, an Hammer, and an iron Tack; and said, that she did it because the old Woman bad her, and said to her, that if she hurled things about the House it would be the better. But besides the throwing of the things about, there were other passages of providence very observable and remarkable. One House was at several times strangely fired, and notwithstanding the warning they had, at last

quite burned down: and another house to whom they removed, greatly molested, and at length fired. Besides the efficacy of Prayer is most observable, for the encouragement of the Duty, and God's Omniscient and Omnipotent providence wonderfully magnified, thus to discover the Hypocrisie and Theft of the Man, and yet withall, graciously and mercifully delivering them. For though they were not wholly delivered when the Fast was first appointed, yet after the Fast they were fully freed, and not at all any more troubled in that manner. Thus far is Mr. *Bennets* Relation.

That the things which have been related in the Chapter immediately preceding, came not to pass without the operation of *Demons*, is so manifest, as that I shall not spend many words concerning it. Though whether the afflicted persons were only possessed, or bewitched, or both, may be disputed. As for the Maid at *Groton*, she was then thought to be under bodily possession: Her uttering many things (some of which were Diabolical Blasphemies) without using the Organs of Speech, and being able sometimes to lift above humane strength, argued an extraordinary preternatural operation. Concerning the Wo-

in *Berwick*. Evil Spirits without being set on work by Instruments, have sometimes caused the like Molestation; but commonly such things are occasioned by Witchcraft. Dr. *Balthasar Han* (who was chief Physitian to the Prince Elector of *Saxony*) relates concerning one of his Patients: that in *November* 1634. She was to the amazement of all Spectators, pricked and miserably beaten by an invisible hand; so as that her body from head to foot was wounded, as if she had been whipped with Thorns. Sometimes a perfect sign of the Cross was imprinted on her skin; Sometimes the usual configurations whereby Astronomers denote the Cælestial Bodies, such as ♄♃ and their Conjunctions, and oppositions by ☌☍ and the Characters used by Chymists △☉ &c. (in which Sciences, though that be not usual for those of her Sex, she was versed) These Characters would remain for several Weeks after the invisible hand had violently impressed them on her body; also a Needle was thrust into her foot, which caused it to bleed. Once she took the needle & put it into the fire; & then an Old woman to whom she had given some of her [illegible] Linnen, appeared to her with a staff [illegible] striking her with a cruel blow, & [illegible] *Give me my Needle.* At last the misera-

rable Patient by constant attendance to prayer and other Religious Exercises was delivered from her affliction. Many Instances of an alike nature to this, are to be seen in the Writings of those that Treat upon Subjects of this kind. Sometimes (as *Voetius* and others observe) bodily possessions by evil Spirits are an effect of Witch-craft. Examples confirming this, are mentioned by *Hieron*, in the life of *Hilarion*; *Theodoret* in his History of the Fathers, and by *Anastasius*. And there are more Instances in *Sprenger*, and in *Tyræus de Dæmoniacis*. It may be *Ann Cole* of *Hartford* might be subject to both of these miseries at the same time. Though she be (and then was) esteemed a truly pious Christian; such amazing Afflictions may befall the Righteous as well as the Wicked in this World. The holy Body of *Job*, that so his patience might be tried, was sorely handled by Satan. We read in the Gospel of a Daughter of *Abraham*, whom Satan had bound for eighteen years, *Luk.* 13. 16. *Mary Magdalen*, and several others who had been molested and possessed by Evil Spirits, yet belonged to God, and are now in Heaven. So might *Ann Cole* be a true Christian, and yet be for a time under Satan's power as hath been related. And that her Malady was not a meer

meer natural Diſeaſe, is paſt all doubt, inaſmuch as in thoſe ſtrange *Paroxyſmes* wherewith ſhe was at times ſurprized, the tone of her Diſcourſe would ſometimes be after a Language unknown to her. *Lemnius* indeed ſuppoſeth that Melancholly Humors may cauſe perſons not only to divine, but to ſpeak with ſtrange Tongues; And *Foreſtus Lib.* 10. *obſervat* 19.) does not contradict his Opinion. But the unreaſonableneſs of that Phanſie has been ſufficiently evinced by ſundry Learned Men. *Vide Johnſton, Thaumatograph,* Sect. 10. *Chap.* 7. *Art.* 1. *La Torr, Diſp.* 27. How ſhall that be in the Mouth which never was in the mind; and how ſhould that be in the mind, which never came there through the outward ſenſes? This cannot be without ſome ſupernatural influence. As when things deſtitute of Reaſon, have given rational Anſwers unto what hath been demanded of them; it muſt needs have proceeded from the operation of a ſupernatural Agent. It is reported that one of the Popes in way of pleaſancy, ſaying to a Parrat, *what art thou thinking of?* the Parrat immediately replied, *I have conſidered the dayes of old, the years of antient times;* at the which, Conſternation fell upon the Pope and others that heard the Words, concluding that the Devil ſpake in the *Parrat*,

abuſing Scripture Expreſſions; whereupon they cauſed it to be killed. *De La Cerda* ſpeaketh of a Crow, that did diſcourſe rationally; undoubtedly, it was acted by a *Caco-Dæmon*: Some write of *Achilles* his Horſe, and that *Simon Magus* had a Dog that would Diſcourſe with him; yea, it is ſtoried concerning the River *Cauſus*, and the Keel of Ship *Argus*; and of many Statues, that they have been heard ſpeaking. The Image of *Memnon* in *Ægypt*, as the riſing Sun ſhined upon its Mouth began to ſpeak. The Image of *Junio Moneta*, being asked if ſhe would be removed to *Rome*: Replied, *that ſhe would*. The Image of *Fortune* being ſet up, ſaid *rite me conſacraſtis*. *Valer. Maxim. Lib.* 1. *Cap* ult. A *Gymnoſophiſt* in *Ethiopia* cauſed an Elm with a low and ſoft voice to ſalute *Apollonius*. Such things muſt needs be the operation of *Caco-Dæmons*. The like is to be concluded, when any ſhall utter themſelves in Languages which they were never learned. It is not they but a Spirit which ſpeaketh in them. The Noble Man whom *Fernelius* writeth of, was firſt known to be poſſeſſed by a *Dæmon*, inaſmuch as many Sentences uttered by him were *Greek*, in which Language the Diſeaſed perſon had no knowledge. A Maid in *Frankford* was concluded to be poſſeſſed, it that

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when in her Fits, ſhe could ſpeak the *High Dutch* Language perfectly, though ſhe never learned it. *Manlius* writeth of a poſſeſſed Woman, who uſed to ſpeak *Latin*, and *Greek* to the admiration of all that heard it.

I remember an Honourable Gentleman told me, that when he was at *Somers* in *France* a Woman there was poſſeſſed with a Devil; many Learned Divines, both Proteſtants and Papiſts diſcourſing with her; ſhe would readily anſwer them, not only in the *French* Tongue, but in *Latin*, *Greek* or *Hebrew*. But when one Mr. *Duncan*, after he had Diſcourſed and received Anſwers in more learned Languages, ſpake to her in the *Britiſh* tongue, the *Dæmon* made no Reply; which occaſioned great wonderment, and too much ſporting about a ſad and ſerious matter.

CHAP.

CHAP. VII.

Concerning Apparitions. *That they are not ſo frequent in places where the Goſpel prevaileth as in dark corners of the Earth. That good Angels do ſometimes viſibly appear. Confirmed by ſeveral Hiſtories. That* Caco-dæmons *oftentimes pretend to be good Angels. That Satan may appear in the likeneſs of Holy men; proved by notable Inſtances. Concerning the appearance of Perſons Deceaſed. The procuring cauſe thereof is uſually ſome ſin committed. Some late remarkable Examples. Of Mens Covenanting to appear after their Death. It is an heavy judgement when places are infeſted with ſuch doleful* Spectres.

AS yet no place, nor any perſon in *New-England* (excepting the Inſtances before mentioned) have been troubled with *Aparitions*: Some indeed have given out, that I know not what *Spectres* were ſeen by them; but upon enquiry, I cannot find that there was any thing therein, more than Phantſie, and frightful Apprehenſions without ſufficient ground. Nevertheleſs, that Spirits have ſometimes really (as well as imaginarily) appeared to Mortals in the World,

is amongſt ſober Men beyond controverſie. And that ſuch things were of old taken notice of, we may rationally conclude from that Scripture, *Luk.* 24. 37. where it is ſaid, that the Diſciples *were terrified and affrighted, and ſuppoſed that they had ſeen a Spirit.* It is obſervable, that ſuch frightful *Spectres* do moſt frequently ſhew themſelves in places where the light of the Goſpel hath not prevailed. Some have propounded it as a queſtion worthy the inquiring into; What ſhould be the reaſon that *Dæmons* did ordinarily infeſt the Gentiles of old, as alſo the Eaſt and Weſt *Indians* of later times, and that Popiſh Countries are ſtill commonly and grievouſly moleſted by them; but in *England*, and *Scotland*, and in the *united Provinces*, and in all Lands where the Reformed Religion hath taken place, ſuch things are more rare. *Popiſh Authors* do acknowledge that as to matter of fact it is really thus; and the reaſon which ſome of them aſſign for it, is, that the Devils are ſo ſure of their Intereſt in *Heretical Nations*, as that they paſs over them, and come & moleſt *Papiſts*, whom they are moſt afraid of loſing. But they ſhould rather have attributed it to the Light of the Goſpel, and the power of Chriſt going along therewith. *Juſtin Martyr*, *Tertullian*, and others obſerve that

that upon the first promulgation of the Gospel, those Diabolical Oracles, whereby Satan had miserably deceived the Nations, were silenced; in which respect the Word of Christ *Luk.*10.17. was wonderfully fulfilled. The like may be said as to *Protestant* being less imposed upon then *Popish* Nations, by deceitful *Dæmons.* It is moreover, sometimes very difficult to pass a true judgement of the *Spectres* which do appear, whether they are good or evil Angels, or the Spirits of deceased men. That Holy Angels were frequently seen in old times, we are from the Scriptures of truth assured. And that the Angelical ministration doth still continue is past doubt, *Heb.*1.14. But their visible appearance is less frequent than formerly. They do invisibly perform many a good Office for the Heirs of Salvation continually. Nor is it to be questioned, but they may still appear visibly, when the work which they are sent about cannot otherwise be performed. I would not reject as fabulous all those passages which are related by Judicious Authors referring to this subject.

At a time when *Grynæus*, *Melanchthon*, and several other learned Men were discoursing together at an House in *Spyres*, there came a Man of very grave and godly countenance into

into the Houſe, deſiring to ſpeak with *Melanćthon*; who going forth to him, he told him that within one hour ſome Officers would be at that houſe to apprehend *Grynæus*, and therefore required *Melanćthon* to adviſe *Grynæus* to flee out of that City; and having ſo ſpoken, he vaniſhed out of ſight. *Melanćthon* returning into the room, recounted the words of this ſtrange Monitor; whereupon *Grynæus* inſtantly departed; and he had no ſooner Boated himſelf upon the *Rhine*, but Officers came to lay hold of him. This Story is mentioned by *Melanćthon* in his Commentary upon *Daniel*. And he concludeth that the Man who had appeared to him was indeed an Angel, ſent in order to *Grynæus* his being delivered from the bloody hands of them that ſought his life. Many Inſtances like to this I could mention. But I ſhall only take notice of a ſtrange providence which came to paſs of late years; the particulars whereof are known to ſome who I ſuppoſe may be ſtill living.

I find the Hiſtory of the matter I intend in Mr. *Clark*'s Examples, *Vol.* 2. *Page* 18, 19. It is in brief as followeth;

One *Samuel Wallas* of *Stamford* in *Lincolnſhire*, having been in a Conſumption for three years, was worn away to a very skeleton and

and lay bed-rid for four years. But *April* 7. 1659. being the Lords Day, about 6 *h. P. M.* Finding himſelf ſomewhat revived, he got out of the Bed, and as he was reading a Book Entituled, *Abraham's ſuit for Sodom*, he heard ſome body knock at the Door. Whereupon (there being none then in the houſe but himſelf) he took a ſtaff in the one hand, and leaning to the wall with the other, came to the door, and opening it, a comely and grave old Man of a freſh complexion, with white curled Hair, entred; and after walking ſeveral times about the room, ſaid to him, *Friend, I perceive you are not well.* To whom *Wallas* replied, he had been ill many years, and that the Doctors ſaid his Diſeaſe was a Conſumption, and paſt cure, and that he was a poor Man, and not able to follow their coſtly preſcriptions, only he committed himſelf and life into the hands of God, to diſpoſe of as he pleaſed. To whom the Man replied, *Thou ſayeſt very well, be ſure to fear God, and ſerve him; and remember to obſerve what now I ſay to thee*; Tomorrow morning go into the Garden, and there take two leaves of red Sage, and one of Blood-wort; and put thoſe three Leaves into a cup of ſmall Beer, and drink thereof as oft as need requires; the fourth Morning caſt away thoſe Leaves, and put in freſh

freſh ones, thus do for twelve dayes together; and thou ſhalt find e're theſe twelve dayes be expired, through the help of God thy Diſeaſe will be cured, and the frame of thy body altered. Alſo he told him that after his ſtrength was ſomewhat recovered, he ſhould change the Air, and go three or four Miles off; and that within a Moneth he ſhould find that the Clothes which he had on his Back would then be too ſtrait for him: Having ſpoken theſe things, he again charged *Samuel Wallas* to remember the Directions given to him, but above all things to fear God, and ſerve him. *Wallas* asked him, if he would eat any thing? unto whom he anſwered, *No Friend*, the Lord Chriſt is ſufficient for me. Seldom do I drink any thing but what cometh from the Rock. So wiſhing the Lord of Heaven to be with him, he departed. *Samuel Wallas* ſaw him go out of the door, and went to ſhut the door after him, at which he returned half way into the Entry again, ſaying Friend, *Remember what I have ſaid to you, and do it, but above all fear God, and ſerve him.* *Wallas* beheld the Man paſſing in the Street, but none elſe obſerved him, though ſome were then ſtanding in the doors oppoſite to *Wallas* his Houſe. And although it Rained when this Grave Perſon came into the Houſe, and had done

done so all that day, yet he had not one spot of wet or dirt upon him. *Wallas* followed the Directions prescribed, and was restored to his Health within the dayes mentioned. The Fame of this strange Providence being noised abroad, sundry Ministers met at *Stamford*, to consider and consult about it, who concluded that this cure was wrought by a good Angel, sent from Heaven upon that Errand. However it is not impossible, but that Holy Angels may appear, and visibly converse with some. Yet for any to desire such a thing is unwarrantable, and exceeding dangerous. For thereby some have been imposed upon by wicked *Daemons*, who know how to transform themselves into Angels of Light.

Bodinus hath a strange Relation of a Man that prayed much for the assistance of an Angel; and after that for above thirty years together, he thought his prayer was heard; being often admonished of his Errors by a Celestial Monitor, as he apprehended, who once appeared visibly in the form of a Child; otherwhile in an orb of Light. Would sometimes speak to him when he saw nothing. Yet some fear that this Spirit which he took to be his good *Genius* was a subtle *Cacodaemon*. *Plato* writeth concerning *Socrates*, that he had a good *Genius* attending him, which would

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would ſtill admoniſh him if he were about to do any thing that would prove ill or unhappy.

The Story of the Familiarity which was between Dr. *Dee* and *Kellet*, with the Spirits which uſed to appear to them, is famouſly known. Thoſe *Daemons* would pretend to diſcover rare Myſteries to them, and at times would give them good Advices in many things, ſo that they verily thought they had had extraordinary communion with Holy Angels, whenas it is certain they were deceived by ſubtile and unclean Devils, ſince the Spirits they converſed with, did at laſt adviſe them to break the ſeventh Commandment of the Moral Law. Satan to inſinuate himſelf and carry on a wicked deſign, will ſometimes ſeem to perſwade Men unto great Acts of Piety.

Remigius (and from him others) writes of a young Man whoſe Name was *Theodore Maillet*, unto whom a *Daemon* appearing, adviſed him to reform his life, to abſtain from Drunkenneſs, Theft, Uncleanneſs, and the like evils; and to Faſt twice a Week, to be conſtant in attendance upon publick Worſhip, and to be very charitable to the Poor. The like pious Advice did another *Daemon* follow a certain Woman with, unto whom he

appeared. Could a good Angel have given better Counsel? but this was Satans policy, hoping that thereby he should have gained an advantage to take silly Souls alive at his cruel snare. Like as Thieves upon the Road will sometimes enter into Religious Discourse, that so their fellow-Travellers may have good thoughts of them, and be the more easily discovled by them. And as the evil Spirit will speak good Words, so doth he sometimes appear in the likeness of good Men, to the end that he may the more effectually deceive and delude all such as shall be so unhappy as to entertain converses with him. No doubt but that he knows how to transform himself into the shape of not only an ordinary Saint, but of an Apostle, or holy Prophet of God, 2 *Cor.* 11. 13, 14. This we may gather from the sacred History of dead *Samuel*'s appearing to *Saul*. Some are of Opinion that real *Samuel* spake to *Saul*, his Soul being by Magical incantations returned into his Body, so divers of the Fathers and School-men; also *Mendoza*, *Delrio*, and other Popish Authors. Of late M. *Glanvil* and Dr. *Wander*, do in part favour that notion. But *Tertullian*, and the Author of the *Quæst.* and *Respons.* which pass under the Name of *Justin Martyr* are of the judgement, that a lying *Daemon* appeared

pained to *Saul* in *Samuel*'s likeness. Our Protestant Divines generally are of this judgment. It was customary amongst the Gentiles for Magicians and *Necromancers* to call dead persons to appear, and they would bring whomsoever they were desired to call for. Thus did a Wizard by *Pompey*'s command call a dead Souldier, of whom he enquired of the event of the *Pharsalic War*, vide *Lucan Lib.* 6. Many Examples to this purpose, are Recorded in the Histories of former times; and mentioned by the old Poets. Those *Apparitions* were *Cacodemons*, which feigned themselves to be the Spirits of Men departed. If [illegible] no cogent reason why we should not conclude the like with respect unto *Samuel*'s appearing unto *Saul*. Most certain it is, that the Souls of holy Men departed, are not under the power of Devils, much less of Magicians to bring them hither when they please. As for those that are gone into the other World, there is a Gulf fixed, that if men would they cannot pass into this World again without leave, *Luk.* 16.26. If *Dives* could not bring *Lazarus* his Soul out of *Abraham*'s Bosome, how the Witch of *Endor* should be able to bring *Samuel*'s Soul from thence I know not. *Lyra* (and from him others) pretends that God then interposed and sent real *Samuel*

as he unexpectedly appeared to *Balaam*, when imployed about his Magical impostures. But I dare not believe that the Holy God, or the true *Samuel* would seem so far to countenance *Necromancie* or *Pfychomancy*, as this would be, should the Soul of *Samuel* really return into the World, when a Witch called for him, *Saul* desiring that it might be so. This Opinion establisheth *Necromancy*, the main Principal upon which that cursed and lying Art is built; being this, that it is possible for men to cause the Souls of dead persons to be brought back again. This seeming *Samuel* did not at all ascribe his appearance to the extraordinary providence of God, but rather to the Devil, since he complained that *Saul* had by the Witch disquieted him. The appearing *Samuel* was seen *ascending* out of the Earth, whereas the true *Samuel* would rather have appeared as *descending* from Heaven. Moreover the words of the Witches *Samuel*, when he said, *to morrow thou and thy Son shall be with me*, 1 *Sam.* 29. 18. are hardly consistent with truth. Nor is it likely, that the true *Samuel* would Preach nothing but Desperation to *Saul*, without so much as once exhorting him in the way of Repentance, to endeavour that his peace might be made with that God whom he had provoked by his sins. *V. P. Martyr.* in

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Sam. 28. P. 161, 162. and *Voet. de spectris Page* 1006. This Instance then, doth sufficiently prove that Satan may appear in the shape of an holy Man. Some acknowledge that he may do so as to persons that are dead, but that he cannot personate good and innocent Men who are still living. It is by some reported, that Mr. *Cotton* did once deliver such a notion. Nothing is more frequent, then for the judgment of worthy Men to be misrepresented after they are gone, and not capable of clearing themselves. I know Mr. *Cotton* was a Man of great reading, and of deep judgment. I shall therefore rather suppose that they who relate Mr. *Cotton*'s Opinion, did themselves misdoubt him, than believe that a Man so learned and wise, would express himself, as some say he did. Sure I am, that Authentick Historians mention Examples to the contrary.

Memorable is that which *Lavater* (*de spectris* Part. 1 Cap. 9. P. mihi 86.) hath recorded, *&c.* That the *Praefect* of *Zurich* travelling abroad with his Servant betimes in the Morning, they saw an Antient Citizen coming from a neighbour village; at the which being amazed, they returned back, and knocking at the Citizens door, they found him at home very Heavily, nor had he been abroad

Morning, so that what the *Præfect* and his Servant beheld, appeared to be nothing else but a Diabolical illusion; a spiteful *Dæmon* designing to blast the credit, and take away the life of an innocent man. It is also reported by *Albertus Granzius* (*Lib.* 4. *Cap.* 5.) that *Kunegund* the *Empress*, was for some time thought to be guilty of Adultery, by reason that a Noble person was frequently seen going out of her Chamber; but it after appeared that the suspected Noble person had not been there, only a *Dæmon* in his shape. I concern not my self, with the Authentickness of that Relation. The matter in hand is sufficiently confirmed by a thing that hapned more lately, and nearer home; For if any of the old Puritans, who lived in *Colchester* in *England*, fifty years ago, be yet surviving, they can doubtless remember the strange things which hapned to one Mr. *Earl*, a young man in those dayes. The Devil did then frequently appear to him in the shape of some of his acquaintance, and would perswade him to three things. 1. That he should abstain from Praying. 2. That he should not frequent Church-Meetings. 3. That he should never Marry. But he did not hearken to these suggestions. The night wherein he was Married, soon after he and his

his Wife were Bedded, the Devil came into the room, and pulled two of his Teeth out of his head, which put him to great pain; whereupon he cried out, and when his Friends came in, they found his Mouth bloody, and used means to ease his pain. This Mr. *Earl* was afterwards for the space of ten years over and anon assaulted by the Devil, who under many appearances of his Friends, did endeavour to seduce him. There were then two famous Men Ministers of those parts, *viz.* Mr. *John Rogers* of *Dedham*, (who was Father to the late eminent Mr. *Nathaniel Rogers* of *Ipswich* in *New-England*) and Mr. *Liddal* of *Colchester*. With these Mr. *Earl* did converse for comfort and instruction; but chiefly with Mr. *Liddal*, then whom there was not a man more eminent for Godliness. It fell out once that the Devil came to Mr. *Earl* in Mr. *Liddal*'s shape, and as Mr. *Earl*'s custom was, he did propose to the seeming Mr. *Liddal* his cases of Conscience, but found that Mr. *Liddal* did not Discourse after his ordinary rate, which made him suspect whether he was not imposed upon by a deceitful Demon. The next Day going to Mr. *Liddal*'s House, he enquired whether he was with him the Day before, Mr. *Liddal* told him that he was not; then said Mr. *Earl* it was my Ene-

my in your shape. What a miserable Man am I, that know not when I speak with my Enemy or with my Friend? To which Mr. *Liddal* replied, if you would know when you speak with a Spirit or with a Man, remember and follow the advice of Christ; who when he appeared to his Disciples after his Resurrection, and they thought he had been a Spirit, and were therefore troubled; he said to them, *handle me and see, for a Spirit hath not Flesh and Bones as you see me have,* Luk. 24. 39. This Advice Mr. *Earl* followed. For not long after the Devil coming to him in Mr. *Liddal's* shape, he went to take hold on his Arms, but could feel no substance, only a vanishing shadow. It seems that this Mr. *Earl* was once an *Atheist*, that did not believe that there was either *God* or *Devil*, & would often walk in solitary and dismal places, wishing for the sight of a Spirit; and that he was first assaulted by a Devil in a Church-yard. And though God mercifully gave him Repentance yet he was miserably haunted with an evil Spirit all his dayes. I find that Mr. *Clark* in his first *Vol.* of Examples, *Chap.* 104. *P.* 510. hath some part of this strange Providence, but he mentions not Mr. *Earl's* Name. A Gentleman worthy of credit affirmed this Relation to be most certainly true, according to

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the particulars which have been declared. I have thought it therefore not unworthy the Publication.

There is another Remarkable Passage to this purpose, which hapned of later years, wherein the *Turkish Chaous* Baptized at *London*, *January* 30. *A. D.* 1658. was concerned. This *Chaous* being alone in his Chamber, 3. *h. P. M.* a person in the likeness of Mr. *Dury*, the Minister with whom he did most ordinarily converse, came and sat by him. This seeming Mr. *Dury* told him, that he had waited with a great deal of patience as to the matter of his Baptism; and that himself had endeavoured by all means possible to procure it, to be performed with publick Countenance; and to that effect, had dealt with *Richard*, and several of his Counsel, but that now he perceived that it was in vain to strive or wast longer. And therefore advised him not to be much troubled at it, but setting his mind at rest, to leave these thoughts, and take up his resolution another way. When the *Chaous* heard this Discourse, being much perplexed in his Spirit, he lifted up his hands and eyes to Heaven, uttering Words to this effect. *O my Lord Jesus Christ, what a miserable thing is this that a true Christian cannot be owned by other Christians; that one who liveth*

liest on thee cannot be Baptized into thy Name. When he had ſo ſpoken, looking down, he ſaw no body, the appearance of Mr. *Dury* being vaniſhed, which was at firſt an amazement to him; but recollecting himſelf, he began to rejoyce, as hoping that Satan would be diſappointed of his Plot. About 8 *h.* at night, the true Mr. *Dury* met with the *Chaos* who acquainted him with what hapned to him, ſo did he more fully underſtand how he had been impoſed upon by Satan. The mentioned Inſtances, are enough to prove that the Devil may poſſibly appear in the ſhape of good Men, and that not only of ſuch as are dead, but of the ſtill living. It might as a further confirmation of the truth we aſſert, have been here noted, that the Devil doth frequently amongſt the *Papiſts* viſibly appear, pretending to be Chriſt himſelf, as their own Authors do acknowledge. They affirm, that he came in the ſhape of Chriſt to *Pachomius* and to St. *Martin*. So hath he often appeared in the Form of the *Virgin Mary*, whereby miſerable Souls have been ſeduced into groſs Idolatries. It is likewiſe reported, that when *Luther* had ſpent a Day in Faſting and Prayer, there appeared to him one ſeeming to be Chriſt; but *Luther* ſaid to him, *away thou confoun-*

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ded Devil, I will have no Christ but what is in my Bible, whereupon the Apparition vanished. As for the Spirits of Men deceased, it is certain they cannot reassume their Bodies, nor yet come to Men in this World when they will, or without a permission from him, in whose hand they are. *Chrysostom* in his second Sermon concerning *Lazarus*, saith that *Dæmons* would oftentimes appear, falsly pretending themselves to be the Souls of some lately dead. He saith, that he himself knew many *Dæmoniacks*, that the Spirits in them would feign the voices of men lately killed, and would discover the secrets of such Persons, professing that they were the Souls of those very men. But those were no other then devilish lies. Upon which account men had need be exceeding wary what credit they give unto, or how they entertain communion with such *Spectres*. I do not say that all such Apparitions are Diabolical. Only that many of them are so. And as yet I have not met with any τεκμηρια whereby the certain *appearance* of a Person Deceased, may be infallibly discerned from a meer Diabolical illusion. The Rules of judging in this case described by *Malderus* are very fallible.

As for the moving and procuring cause of such

such *Apparitions*, commonly it is by reason of some sin not discoverable in any other way. Either some act of injustice done, or it may be some Murder committed. *Platina*, *Nauclerus*, and others relate, that Pope *Benedict.* 8. did after his death appear sitting upon a black Horse before a Bishop of his acquaintance, declaring the reason to be, in that he had in his life time nefariously consumed a great sum of Money, which belonged to the Poor. And there are fresh Examples to this purpose lately published in the second Edition of Mr. *Glanvils Sadducismus Triumphatus.* He there speaks of a Man in *Guilford*, unto whom belonged some Copy-hold Land, which was to descend to his Children, he dying, leaving no Child born, his Brother took possession of the Estate. So it hapned that the deceased Man's Wife conceived with Child but a little before her Husbands death, which after she perceived, by the Advice of her Neighbours, she told her Brother in Law how matters were circumstanced; he railed upon her, calling her Whore, and said he would not be fooled out of his Estate so. The poor Woman went home troubled, that not only her Child should lose the Land, but which was worse, that she should be thought an Whore. In due time she was Delivered of

of a Son. Some time after which, as her Brother in Law was going out of the Field, his dead Brother (the Father of the injured Child) appeared to him at the Stile, and bid him give up the Land to the Child, for it was his Right. The Brother being greatly affrighted at this *Spectre*, ran away, and not long after came to his Sister, saying, she had sent the Devil to him, and bid her take the Land; and her Son is now possessed of it.

The same Author relates, that the Wife of Dr. *Bretton* of *Deptford* (being a person of extraordinary Piety) did appear after her Death. A Maid of hers, whose name was *Alice* (for whom in her life time she had a great kindness) Married a near Neighbour. As this *Alice* was rocking her Infant in the night, some one knocking at the door, she arose and opened it, and was surprized by the sight of a Gentlewoman, not to be distinguished from her late Mistris. At the first sight she expressed great amazement, and said were not my Mistris dead I should conclude you are she. The Apparition replied, I am she which was your Mistris; and withal added, that she had a business of great importance to imploy her in, and that she must immediately go a little way with her. *Alice* trembled, and entreated her to go to her after,

ster, who was fitter to be employed than she. The seeming Mistris replied, that she had been in the Chamber of him who was once her Husband, but he was asleep; nor had she any Commission to awake him. *Alice* then objected that her Child was apt to cry vehemently, and should she leave it, some hurt might come to him. The Apparition replied, the Child shall sleep until you return. Seeing there was no avoiding it; *Alice* followed her over the Style into a large Field, who said, observe how much of this Field I measure with my feet, and when she had took a good large leisurly compass, she said, *all this belongs to the Poor*; it being gotten from them by wrongful means, and charged her to go and tell her Brother, whose it was at that time, that he should give it up to the poor again forthwith as he loved her and his Deceased Mother. This Brother was not the person that did this unjust act, but his Father. She added, that she was the more concerned, because her Name was made use of in some Writing that related to this Land. *Alice* asked her how she should satisfie her Brother that this was no Cheat or Delusion of her Phansie? She replied, tell him this Secret which he knows that only himself and I am privy to, and he will believe you. *Alice* promised

miſed her to go on this Errand. She entertained her the reſt of the night with divine Diſcourſe, and Heavenly Exhortations. But when the twilight appeared, the *Spectre* ſaid, *I muſt be ſeen by none but your ſelf*, and ſo Diſappeared. Immediately *Alice* makes haſt home, being thoughtful for her Child, but found it as the *Spectre* ſaid, faſt aſleep in the Cradle. That Day ſhe went to her Maſter, the *Doctor*, who amazed at the account ſhe gave, ſent her to his Brother in Law. He at the firſt hearing of *Alice*'s Story, laughed at it heartily; ſuppoſing her to be troubled with ſtrange whimſies. But then ſhe told him of the Secret, which her appearing Miſtriſs the Gentleman's Siſter, had revealed; upon which he preſently changed his countenance, and told her he would give the Poor their own, which accordingly he did, and they now enjoy it. D. *Bretton* himſelf (being a Perſon of great ſincerity) gave a large Narrative of his Wives Apparitions to ſeveral; and amongſt others to Dr. *Whichcot*. And this Narrative was atteſted unto by Mr. *Edward Fowler*, Feb. 16. 1680. See Mr. *Glanvil*'s Collection of Relations, *P.* 197. In the ſame Book, *P.* 243. He relates concerning one *Francis Taverner*, that in *September* 1662. riding late at night from *Hilbrough* in *Ireland*

Ireland there appeared to him one in the likeneſs of *James Haddock*, formerly an Inhabitant in *Malone*, where he Died five years before. *Taverner* asked him who he was? the *Spectre* replied, *I am James Haddock*; you may call me to mind by this Token, that about five years ago, I and two other Friends were at your Fathers houſe, and you by your Fathers appointment brought us ſome Nuts, therefore be not afraid. And told him if he would ride along with him he would acquaint him with a buſineſs he had to deliver to him. Which *Taverner* refuſed to do; upon his going from the *Spectre*, he heard hideous ſcreeches and noiſes, to his great amazement. The night after there appeared again to him, the likeneſs of *James Haddock*; telling him, that the Woman, who had been his Wife, when living; was now Married unto one *Davis* in *Malone*; and that the ſaid *Davis* and his Wife wronged the Son of *James Haddock*; and that the Will of *Haddock*, who had given a Leaſe to his Son, was not fulfilled; and therefore he deſired *Taverner* to acquaint them therewith, and to ſee his Son righted. *Taverner* neglected to deliver his meſſage, whereupon the *Spectre* appeared again unto him in divers formidable ſhapes, threatning to tear him in pieces, if he did not do as he

was

was required. This made him leave his House where he dwelt in the Mountains and remove to the Town of *Belfast*, where it appeared to him again in the house of one *Pierce*, severely threatning of him. Upon which *Taverner* being much troubled in his Spirit, acquainted some of his Friends with his perplexity. They take Advice from Dr. *Downs*, then Minister in *Belfast*, and Mr. *James South*, Chaplain to the Lord *Chichester*, who went with *Taverner* to the house of *Davis*, and in their presence he declared to her, that he could not be quiet for the Ghost of her former Husband *James Haddock*, who threatned to tear him in pieces, if he did not tell her she must right *John Haddock* her Son by him, in a Lease wherein she and *Davis* her now Husband had wronged him. Two nights after the *Spettre* came to him again, looking pleasantly upon him, asking, if he had done the message? He answered, he had. Then he was told, he must do the like to the Executors. This Day following Dr. *Jeremie Taylor* Bishop of *Down*, *Cromer*, and *Dromore*, being to keep Court at *Dromore*; ordered his Secretary (*Thomas Alcock*) to send for *Taverner*, who accordingly came, and was strictly examined. The Bishop advised him, the next time the *Spettre* appeared

to him, to ask him these Questions: *Whence are you? Are you a good or a bad Spirit? where is your abode? what station do you hold? How are you Regimented in the other World? And what is the reason that you appear for the relief of your Son in so small a matter, when so many Widows and Orphans are oppressed in the World, and none of their Relations appear as you do to right them?* That night *Taverner* lodged at my Lord *Conways*, where he saw the *Spectre* coming over a Wall; and approaching near to him, asked if he had done his Message to the Executor also? He replied, he had, and wondred that he should be still troubled. The Apparition bid him not be afraid, for it would not hurt him, nor appear to him any more, but to the Executor, if the Orphan were not righted. *Taverners* Brother being by, put him in mind to propound the Bishops Questions to the Spirit. Which he did; but the *Spectre* gave no answer to them; only seemed to crawl on his hands and feet over the Wall again, and vanished with a melodious Harmony. The persons concerned about the Lease (much against their wills) disposed of it for the use of *Haddock*'s Son, only for fear lest the *Apparition* should molest them also. Thus concerning this. Before I pass to the next Relation, I cannot but

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Animadvert upon what is here expressed concerning the Questions which the Bishop would needs have propounded to, and resolved by this *Spectre*. I am perswaded, that the Apostle *Paul* who speaks of a Mans *intruding into those things which he hath not seen*, Col. 2. 18. would hardly have given such counsel as the Bishop did. One of his Questions, (viz. *Are you a good or a bad Spirit?*) seems to be a needless and impertinent enquiry. For good Angels never appear in the shape of dead Men; but evil and wicked Spirits have oftentimes done so. His other *Queries* savour too much of vain curiosity. They bring to mind what is by that great Historian *Thuanus* (*Lib.* 130. *Page* 1136.) reported concerning *Peter Cotton* the Jesuit, who having a great desire to be satisfied about some Questions which no Man living could resolve him in; he applied himself to a Maid who was possessed with a Devil, charging the Spirit in her to resolve his Proposals. Some of which were relating to this World, *v. g.* He desired the Devil, if he could, to tell him when *Calvinism* would be extinguished; And what would be the most effectual means to turn the Kingdome of *England* from the Protestant to the Popish Religion. What would be the issue of the Wars and great

designs then on foot in the World? Other of his Enquiries respected the *Old World*, *e.g.* How *Noah* could take the living Creatures that were brought into the Ark? Who those Sons of God were that loved the Daughters of Men? Whether Serpents went upon feet before *Adam's* Fall, *&c.* Some of his Questions respected *the other World*; He would have the Spirit to resolve him, How long the fallen Angels were in Heaven before they were cast down from thence? And what is the most evident place in the Scripture to prove that there is a Purgatory? Who are the seven Spirits that stand before the Throne of God? Who is the King of the Arch-Angels? Where Paradise is? Now let the Reader judge whether D. *Taylors* Questions, when he would have the *Spectre* resolve him, *Where is your abode? What station do you hold? How are you Regimented in the other World?* &c. be not as curious as some of these of the Jesuits. Wise men thought it tended much to the disreputation of *Peter Cotton* when through his incogitant leaving the Book wherein his enquiries of the *Demon* were written with a Friend; the matter came to be divulged. I cannot think that Dr. *Taylors* Secretary his publishing these curiosities of his Lord, hath added much to his credit amongst sober and judicious

judicious Persons. There is a Tragical passage related in the Story of the *Demon* which for three Moneths molested the House of Mr. *Perreaud* a Protestant Minister in *Matiscon*. One in the Room would needs be propounding needless Questions for the Devil to Answer, though Mr. *Perreaud* told him of the danger in it. After a deal of discourse; the Devil said to him, *You should have hearkened to the Ministers good counsel, who told you that you ought not to ask curious Questions of the Devil, yet you would do it, and now I must schoolyou for your pains.* Presently upon which, the Man was by an invisible hand pluckt up by his Thumb, and twirled round, and thrown down upon the floor, and so continued in most grievous misery. I hope then, that none will be emboldened from the Bishops Advice, to enquire at the mouth of *Devils* or of Apparitions, until such time as they know whether they are *Devils* or no. But to pass on. That the Ghosts of dead persons have sometimes appeared that so the sin of Murder (as well as that of Theft) might be discovered, is a thing notoriously known. I shall only mention two or three Examples for this; and the rather because some who are very unapt to believe things of this nature, yet have given credit to those Relations. Two

of the Stories are recited by Mr. *Webſter* in his Book of Witchcraft.

'He ſaith, (*P.* 298.) that about the Year 1623. one *Fletcher* of *Raſcal*, a Town in the North-Riding of *Yorkſhire*, a Yeoman of a good Eſtate married a Woman from *Thornton Brigs*, who had formerly been naught with one *Ralph Raynard*, who kept an Inn, within half a mile from *Raſcal*, in the high Road betwixt *York* and *Thuske*, his Siſter living with him; this *Raynard* continuing in unlawful Luſt with *Fletcher*'s Wife, and not being content therewith, conſpired the death of *Fletcher*; one *Mark Dunn* being made privy, and hired to aſſiſt in the Murther; which *Raynard* and *Dunn* accompliſhed upon *May Day*, by drowning him, as they were Travelling all three together, from a Town called *Huby*, and acquainted the Wife with the deed, ſhe gave them a Sack, therein to convey his Body, which they did, and buried it in *Raynard*'s back ſide, or *Croft*, where an old Oak had been ſtubbed up, and ſowed Muſtard-ſeed in the place, thereby to hide it; they then continued their wicked courſe of Luſt and Drunkenneſs; and the Neighbours did much wonder at *Fletchers* abſence, but his Wife excuſed it, and ſaid, *he was only gone aſide*

'*aſide for fear of ſome Writs being ſerved upon*
'*him*, and ſo it continued till about *July* 7th.
'after, when *Raynard* going to *Topcliff-Fair*,
'and ſetting up his Horſe in the Stable, the
'Spirit of *Fletcher* in his uſual ſhape and ha-
'bit, did appear unto him, and ſaid, *O Ralph,*
'*Repent, Repent, for my Revenge is at hand*;
'and ever after, until he was put in the Goal
'the Spirit ſeemed continually to ſtand be-
'fore him, whereby he became ſad and reſt-
'leſs, and his own Siſter over-hearing his
'Confeſſion and Relation of it to another
'perſon, did through fear of loſing her own
'life, immediately reveal it to Sr. *William*
'*Sheffield*, who lived in *Raſcal*; whereupon
'*Raynard*, *Dunn*, and the Wife, were all three
'apprehended, and ſent to the Goal at *York*,
'where they were Condemned and Execu-
'ted, near the place where *Raynard* lived; and
'*Fletcher* was buried; the two Men being
'hung up in Chains, and the Woman burn-
'ed under the Gallows. I have recited this
'Story punctually, as a thing that hath been
'very much fixed on my Memory (being
'then but young) and a certain Truth, I
'being (with many more) an Ear-witneſs
'of their Confeſſions, and eye-witneſs of
'their Executions, and likewiſe ſaw *Fletcher*
'when he was taken up, where they had

'buried him in his Clothes, which were a 'green Fuſtian Doublet pinckt upon white, 'and his walking Boots, and braſs Spurs, 'without Rowels. Thus Mr. *Webſter.*

'Again, the ſame Author (*P.*308.) relates 'that about the Year 1632. there lived one '*Walker*, near *Cheſter*, who was a Yeoman of 'a good Eſtate, and a Widower; he had a 'young Kinſ-woman to keep his Houſe, who 'was by the Neighbours ſuſpected to be with 'Child, and was ſent away one Evening in 'the dark, with one *Mark Sharp* a Collier, 'and was not heard of, nor little notice ta-'ken of her, till a long time after one *James* 'Grayham a Miller, who lived two Miles 'from *Walker*'s Houſe, being one night a-'lone very late in his Mill, grinding Corn, a-'bout twelve a Clock at night, the Doors 'being ſhut, there ſtood a Woman in the 'midſt of the Floor, with her hair hanging 'down all bloody, and five large Wounds in 'her head; he was very much frighted, yet 'had the courage to ask her who ſhe was, and 'what ſhe wanted? to whom ſhe anſwered, '*I am the Spirit of ſuch a Woman, who lived* 'with Walker, *and being got with Child by* 'him, *he promiſed to ſend me to a private place,* 'where I ſhould be well looks to, till I was brought

a bed,

'*a Bed, and well, and then I ſhould come again*
'*and keep his Houſe, and accordingly* (ſaid the
'Apparition) *I was one night late ſent away*
'*with one* Mark Sharp, *who upon a Moor,* (na-
'ming a place which the Miller knew) *ſlew*
'*me with a Pick* (ſuch as Men dig Coals
'withal) *and gave me theſe five Wounds, and*
'*after threw my Body into a Coal-pit hard by,*
'*and hid the Pick under the Bank, and his ſhoes*
'*and ſtockins being bloody, he endeavoured to*
'*waſh them, but ſeeing the blood would not waſh*
'*off, he left them there*; And the Apparition
'further told the Miller, *That he muſt be the*
'*Man to reveal it, or elſe ſhe muſt ſtill appear*
'*and haunt him.* The Miller returned home
'very ſad, and heavy, but ſpake not one word
'of what he had ſeen, yet eſchewed as much
'as he could to ſtay in the Mill in the night
'without company, thinking thereby to e-
'ſcape the ſeeing this dreadful Apparition;
'But notwithſtanding, one night when it
'began to be dark, the Apparition met him
'again, and ſeemed very fierce and cruel,
'threatning him, that if he did not reveal the
'Murder, ſhe would continually purſue and
'haunt him; yet for all this, he ſtill conceal-
'led it, until St. *Thomas* Eve before *Chriſtmas*,
'when being ſoon after Sun-ſet walking in
'his Garden, ſhe appeared again, and then ſo
threatned

threatned and affrighted him, that he promiſed faithfully to reveal it the next morning: In the morning he went unto a Magiſtrate, and diſcovered the whole matter, with all the circumſtances, and diligent ſearch being made, the Body was found in a Cole-pit, with five wounds in the head, and the Pick, and Shoes, and Stockins yet bloody, and in every circumſtance as the Apparition had related to the Miller: Whereupon *Walker* and *Mark Sharp* were both apprehended, but would confeſs nothing. At the Aſſizes following, (I think it was at *Durham*) they were arraigned, found guilty, and Hanged; but I could never hear that they confeſſed the Fact. It was reported that the *Apparition* did appear to the Judge, or the Fore-man of the Jury, but of that I know no certainty. There are many perſons yet alive that can remember this ſtrange Murder, and I ſaw and read the Letter which was ſent to Serjeant *Hutton* about it, from the Judge before whom they were tried, which maketh me relate it with greater *confidence*. Thus far we have Mr. *Webſter*'s Relations.

It is alſo credibly Atteſted that a thing no leſs Remarkable than either of the former, happned but nine years ago at another place in

in *England*. The ſum of the Story as it is publiſhed in Mr. *Glanvil's* Collection of Relations, *P.* 172. is this: On the ninth of *November* 1674. *Thomas Goddard* of *Marlborough* in the County of *Wilts*, as he was going to *Ogborn*, about 9. *h. A. M.* he met the Apparition of his Father in Law *Edward Avon*, who had beed dead about half a year. He ſeemed to ſtand by the Stile, which *Goddard* was to go over. When he came near, the *Spectre* ſpake to him with an audible voice, ſaying, *Are you afraid?* to whom he anſwered, I am, thinking of one who is dead and buried, whom you are like. To which the Apparition replied, *I am he*; come near me I will do you no harm; to which *Goddard* replied, I truſt in him who hath bought my Soul with his precious blood, you ſhall do me no harm. Then the *Spectre* ſaid, how ſtand caſes at home? *Goddard* askt what caſes? Then it asked him, how doth *William* and *Mary*? meaning belike, his Son *William* and his Daughter *Mary*, whom this *Goddard* had married. And it ſaid, What? *Taylor* is Dead; meaning as *Goddard* thought, one of that Name in *London*, who had married another of *Avon's* Daughters, and died in *September* before this. The *Spectre* offered him ſome Money, deſiring it might be ſent to

him

his Daughter that was lately become a Widow; but *Goddard* answered, *In the Name of Jesus Christ I refuse all such Money.* Then the Apparition said, I perceive you are afraid, I will meet you some other time: so it went away. The next night about 7 *h.* it came and opened his Shop-Window, and looked him in the face, but said nothing. And the next night after as *Goddard* went into his back-side with a Candle light in his hand, but he being affrighted ran into his House, and saw it no more at that time. But on Thursday *November* 12. as he came from *Chilton*, the Apparition met him again, and stood (about eight foot) directly before him, and said with a loud voice, *Thomas*, bid *William Avon* take the Sword which he had of me, which is now in his House, and carry to the wood as we goe to *Alton* to the upper end of the wood by the wayes side, for with that sword I did wrong above thirty years ago, & he never prospered since twas his. And do you speak with *Edward Lawrence*, and I desire you to pay him twenty shillings out of the Money which you received of *James Eliot* at two payments; for I borrowed so much Money of *Edward Lawrence*, and said that I had paid him, but I did not pay it him. This Money was received of *James Eliot* on a Bond

Bond due to *Avon* and *Goddard* had it at two Payments after *Avon* had been Dead ſeveral Moneths. *Lawrence* ſaith that he lent *Avon* twenty ſhillings in Money about twenty years ago, which was never paid him again. *November* 23. *Goddard* did by Order from the Mayor of the Town, go with his Brother in Law *William Avon*, with the Sword to the place where the Apparition ſaid it ſhould be carried. And coming away thence *Goddard* looking back ſaw the ſame Apparition, whereupon he called to his Brother in Law, and ſaid, Here is the Apparition of your Father; *William* replied, I ſee nothing, then *Goddard* fell on his Knees, and ſaid, Lord, open his eyes that he may ſee. But *William* ſaid, Lord grant I may not ſee it, if it be thy bleſſed Will. Then the Ghoſt did to *Goddard*'s apprehenſion becken with his hand. To whom *Goddard* ſaid, what would you have me to do? the Apparition replied, take up the Sword and follow me. To which he ſaid, ſhould both of us come? or but one of us? The *Spectre* replied, *Thomas* do you take up the Sword. So he took it up and followed the Apparition about ten poles into the wood. Then the *Spectre* coming towards *Goddard* he ſtept back two ſteps; but it ſaid to him, *I have a permiſſion to you, and a commiſſion not to touch*

touch you. Then it took the Sword, and went to the place at which before it ſtood, and pointed the top of the Sword into the ground and ſaid, In this place was buried the Body of him whom I Murdered in the Year 1635. but it is now rotten and turned to Duſt. Whereupon *Goddard* ſaid, For what cauſe did you Murder him? The ſeeming *Avon* replied I took Money from the Man, and he contended with me, and ſo I Murdered him. Then *Goddard* ſaid, who was confederate with you in the Murder? the *Spectre* Anſwered, none but my ſelf. What (ſaid *Goddard*) would you have me do in this thing? The Apparition replied, Only to let the World know that I Murdered a Man, and buried him in this place, in the year 1635. Then the *Spectre* laid down the Sword on the bare ground there, whereupon grew nothing, but ſeemed to *Goddard* to be as a Grave ſunk in. All this while *William Avon* remained where *Goddard* left him, and ſaid he ſaw no Apparition, only heard *Goddard* ſpeak to the *Spectre*, and diſcerned another voice alſo, making Reply to *Goddard's* enquiries, but could not underſtand the words uttered by that voice. The next day the Mayor cauſed men to dig in the place where the *Spectre* ſaid the Body was buried, but nothing could be

be found. These examples then, shew that the Ghosts of Dead men do sometimes appear, and that for such causes as those mentioned. There have been some in the world so desperate as to make solemn Covenants with their living Friends, to appear unto them after their Death; and sometimes (though not alwayes) it hath so come to pass. It is a Remarkable passage which *Baronius* relates concerning *Marsilius Ficinus*, and his great Intimate *Michael Mercatus*. These two having been warmly Disputing about the immortality of the Soul, entred into a solemn Vow, that if there were truth in those Notions about a future State in another World, he which died first should appear to his surviving Friend. Not long after this, *Ficinus* Died. On a morning when *Mercatus* was intent upon his Studies, he heard the voice of *Ficinus* his Friend at his Window with a loud cry, saying, O *Michael*, *Michael*, *Vera, vera sunt illa*: O my Friend *Michael*, those notions about the Souls of Men being immortal they are true, they are true. Whereupon, *Mercatus* opened his Window, and saw his Friend *Marsilius Ficinus*, whom he called unto, but he vanished away. He presently sent to *Florence* to know how *Ficinus* did, and was informed that he Died about the hour when his

his Ghoſt appeared at *Mercatus* his Window. There are alſo later Inſtances, and nearer home, not altogether unlike to this. For in Mr. *Glanvil's* late Collection of Relations, (which we have had occaſion more than once to mention.) It is ſaid, that Dr. *Farrar* and his Daughter, made a compact, that the firſt of them which Died, if happy, ſhould after Death appear to the ſurviver if poſſible; his Daughter with ſome difficulty conſenting to the agreement. Some time after, the Daughter living then near *Salisbury*, fell in Labour, and having by an unhappy miſtake a noxious Potion given to her, inſtead of another prepared, ſuddenly Died. That very night ſhe appeared in the room where her Father then Lodged in *London*, and opening the Curtains looked upon him. He had before heard nothing of her illneſs, but upon this Apparition confidently told his Servant that his Daughter was Dead, and two Dayes after received the News. Likewiſe one Mr. *Watkinſon*, who lived in *Smithfield*, told his Daughter (taking her leave of him, and expreſſing her fears that ſhe ſhould never ſee him more) that ſhould he Die, if ever God did permit the Dead to ſee the living, he would ſee her again. Now after he had been Dead about half a Year, on a night when ſhe was in *Bed* but could

not

not ſleep, ſhe heard Muſick, and the Chamber grew lighter and lighter, ſhe then ſaw her Father by the Bed-ſide. Who ſaid *Mall*, did not I tell thee that I would ſee thee again? He exhorted her to be patient under her afflictions, and to carry it dutiful towards her Mother; and told her that her Child that was born ſince his departure ſhould not trouble her long. And bid her ſpeak what ſhe would ſpeak to him now, for he muſt go and ſhe ſhould ſee him no more upon Earth, *Vid. Glanvil's* Collections, *P.* 189, 192. Sometimes the Great and Holy God, hath permitted, and by his Providence ordered ſuch *Apparitions* to the end that *Atheiſts* might thereby be aſtoniſhed and affrighted out of their Infidelity.

Nam primus timor fecit in orbe Deos.

Remarkable and very ſolemn is the Relation of the Appearance of Major *Sydenham's* Ghoſt, mentioned in the Book but now cited (*P.* 181.) It is in brief this. Major *George Sydenham* of *Delverton* in *Somerſet*, and Captain *William Dyke* of *Skillgate* in that County uſed to have many Diſputes about the Being of God, and the Immortality of the Soul: in which point they continued unreſolved.

To issue their controversies, they agreed that he that died first should the third night after his Funeral, between the hours of twelve and one, appear at a little House in the Garden. After *Sydenham* was dead, Captain *Dyke* repairs to the place appointed between them two. He acquainted a near Kinsman, Dr. *Thomas Dyke* with his design, by whom he was earnestly disswaded from going to that place at that time; and was told, that the Devil might meet him and be his ruine, if he would venture on in such rash attempts. The Captain Replied, that he had solemnly engaged, and nothing should discourage him; accordingly betwixt twelve and one he went into the Garden-house, and there tarried two or three hours, without seeing or hearing any thing more than what was usual. About six weeks after, Captain *Dyke* rides to *Exon*, to place his Son a Scholar there. The morning before he returned from thence, after it was light, one came to his Bed-side, and suddenly drawing back the Curtains, calls *Cap. Cap.* (which was the term of familiarity which the *Major* when living used to call the *Captain* by.) He presently perceived it was his *Major*, and repleth, *What my Major!* On the Table in the Room there lay a Sword which the *Major* had formerly given to the *Captain*.

After

After the seeming *Major* had walked a turn or two about the Room, he took up the sword, and drew it out, and not finding it so bright and clean as it ought, *Cap. Cap.* (said he) *This Sword did not use to be kept after this manner, when it was mine.* He also said to the Captain, *I could not come to you at the time appointed, but I am now come to tell you, That there is a God, and that he is a very just and a terrible God, and if you do not turn over a new leaf, you will find it so.* So did he suddenly disappear. The Captain arose, and came into another Chamber (where his Kinsman Dr. *Dyke* lodged) but in a visage and form much differing from himself, his Hair standing, his Eyes staring, and his whole Body trembling, telling with much affection what he had seen. The Captain lived about two years after this, but was much altered in his Conversation, the Words uttered by his *Majors* Ghost, ever sounding in his Ears. Thus of that remarkable Providence.

I have not mentioned these things, as any way approving of such desperate Covenants, there is great hazard attending them. For may be after Men have made such agreements, Devils may appear to them, pretending to be their Deceased Friends, and thereby their Souls may be drawn into woful Snares.

Who knoweth whether God will permit the perſons, who have thus confederated, to appear in this World again after their Death, and if not then the Surviver will be under great temptation unto Atheiſm; As it fell out with the late *Earl* of *Rochester*, who (as is reported in his life, *P.* 16. by Dr. *Burnet*) did in the Year 1665. enter into a formal ingagement with another Gentleman, not without Ceremonies of Religion, that if either of them Died, he ſhould appear and give the other notice of the future ſtate, if there were any. After this the other Gentleman was killed, but did never appear after his Death to the Earl of *Rochester*, which was a great ſnare to him, during the reſt of his Life. Though when God awakened the *Earl's* Conſcience upon his Death-bed, he could not but acknowledge, that one who had ſo corrupted the natural Principles of Truth as he had, had no reaſon to expect that ſuch an extraordinary thing ſhould be done for his Conviction. Or if ſuch agreement ſhould neceſſitate an Apparition, how would the World be confounded with *Spectres*? How many would probably be ſcared out of their Wits? or what curious Queſtions would vain Men be propoſing about things which are (and it is meet they ſhould be) hid from Mor-

tal

tals. I cannot think that Men who make ſuch Covenants (except it be with very much caution, as I have heard that Mr. *Knewſtubs* and another eminent Perſon did) are duely mindful of that Scripture, *Deut.* 29. 29. *The ſecret things belong to the Lord; but thoſe things which are revealed belong to us.* Moreover, ſuch ſights are not deſirable. For many times they appear as forerunners of notable Judgements at hand. I could inſtance out of approved Hiſtory, how particular Families have found that things of this nature, have come to them as the Meſſengers of Death. *Lavater* in his Book *De Spectris*, and *Goulartius* in his Select Hiſtory, ſay, that *Spectres* are the Harbingers of publick Mutations, Wars, and Calamitous times. *Voetius* in his Diſputation *De Peſte*, ſheweth that ſometimes the Plague or ſtrange Diſeaſes follow after ſuch Appearances. There was lately a very formidable *Apparition* at *Meenen*: We are adviſed, that there did appear in that place, a perſon all in white, with a Mitre on his head, being followed with two more in black; after him came four or five Squadrons, who drew up as if they intended to ſtorm the Town. The Souldiers there refuſed to ſtand their Centry, having been ſo affrighted as that ſome of them fell down in their poſts.

These *Spectres* appeared every night in *June*, 1682. How it is there since that, or what events have followed in that place, I know not. But I find in credible Authors, that oftentimes Mischief and Destruction unto some or other hath been the effect of Apparitions. *Luther* tells us of a Shepherd (of whom also he speaketh charitably) that being haunted with a Spirit; the *Apparition* told him, that after eight dayes he would appear to him again, and carry him away, and kill him; and so it came to pass: the Ministers whom the poor man acquainted with his sorrowful estate, advised him not to despair of the Salvation of his Soul, though God should suffer the Devil to kill his Body. I have read of threescore Persons all killed at once by an *Apparition*. *George Agricola* giveth an account of twelve Men, that as they were digging in the Mines, a *Spectre* slew them. Some have been filled with such Anxiety at the appearance of a Spectre, that in one nights time the Hair of their heads has turned white. *Lavater* speaketh of a Man, who one night meeting with an Apparition, the terror of it caused such a sudden change in him, as that when he came home, his own Children did not know him. We may then conclude that the *Willings* of this *Drolling*

age

know not what they do, when they make themselves sport with subjects of this nature. I shall only add this further here, that from the things which have been related, it is evident that they are mistaken who suppose Devils cannot appear to Men except with some deformities whereby they are easily discovered. The *Nymphs* which deluded many of old, when the World was buried under *Heathenism*; were *Daemons*, presenting themselves in shapes very formose. *Vide Martinii Lexic. in verbo Nympha.*

CHAP. VIII.

Several Cases *of* Conscience *considered. That it is not lawful to make use of Herbs or Plants to drive away evil Spirits. Nor of Words or Characters. An Objection answered. Whether it be lawful for Persons bewitched, to burn things or to nail Horse-shoes before their doors, or to stop Urin in Bottles, or the like, in order to the recovery of Health. The Negative proved by several Arguments. Whether it be lawful to try Witches by casting them into the Water. Several reasons evincing the vanity of that way of* Probation. *Some other* Superstitions *witnessed against.*

THe preceding Relations about *witchcrafts* and *Diabolical Impostures* give us too just occasion to make enquiry into some *Cases of Conscience*, respecting things of this Nature. And in the first place the *Quare* may be;

Whither it is lawful to make use of any sort of Herbs or Plants to preserve from Witchcrafts, or from the power of Evil Spirits? The Answer unto which is; That it is in no wise lawful, but that all attempts of that nature are Magical, and Diabolical, and therefore de-

deteſtable Superſtition. As appears 1. In that if the *Devils* do either operate or ceaſe to do miſchief upon the uſe of ſuch things it muſt needs be in that they are ſigns which give notice to the Evil Spirits what they are to do; Now for Men to ſubmit to any of the *Devils* Sacraments is implicitly to make a covenant with him. Many who practiſe theſe nefarious Vanities little think what they do. They would not for the World (they ſay) make a Covenant with the *Devil*, yet by improving the *Devils ſignals*, with an opinion of receiving benefit thereby, they do the thing which they pretend to abhor. For, 2. Angels (bad as well as good) are by nature incorporeal Subſtances. There are ſome Authors who by a *corporal ſubſtance* intend no more but a *real being*; ſo that the term is by them uſed in oppoſition to *meer Phantaſms* in that ſence, none but *Saddaces* will deny Angels to be Corporeal. And in that reſpect the Antient *Doctors*, *Tertullian* and others call them *Corpora*. But commonly a Body is ſet in oppoſition to a meer Spiritual Subſtance, *Mat.*10.28. *Heb.*12.13. And thus it is certain that *Dæmons* are *incorporeal*, Eph. 6.12. they are frequently, not only by Authors, but in the Holy Scripture ſtiled *Spirits*, becauſe of their being incorporeal. And

thence it is that they are not visible or palpable or any way incurring the outward sences, *Luk.*24.39. *Homer* saith that when the Ghost of *Anticlea* appeared to *Ulysses*, he attempted three times to embrace that Image, but could feel nothing; for it had not σαρκας και οστεα but as *Virgil* expresseth it, *Tenues sine corpore vitas. Cajetan* & *Vasquez* affirm, that Apparitions can at no time be felt. It is not to be doubted but that Spirits may make use of *vehicles*, that are subject to the outward senses; nevertheless, a meer Spirit cannot be touched by humane hands. Moreover, we read of a Legion of *Dæmons* possessing one miserable Body, *Luk.*8.30. A Legion is at least 6000; now if they were corporeal Substances, it could not be that so many of them, should be in the same person at the same time. And if they are incorporeal Substances, then it is not possible that Herbs or any sensible objects should have a natural influence upon them, as they have upon Elementary Bodies. This Argument is of such weight, as that *Porphyrius*, & other heathenish Authors who affirm that *Dæmons* are affected with smells, & with blood, &c. Suppose them to have aereal bodies. So do some *Talmudical* & *Cabalistical* Writers; they hold that there are a middle sort of Devils, made of Fire and Air, who live upon the

the Liquidity of the Air, and the ſmoke of fire, *&c.* Theſe they call שדים. *Munſter* in his Notes on *Lev.*17. does out of *R. Abraham*, cite many paſſages to this purpoſe. But ſuch *Jewiſh Fables* are ſo fooliſh, as that they need no confutation. And as the Argument we have mentioned is a ſufficient refutation of them that imagine a natural vertue to be in Herbs, whereby Evil Spirits are driven away; ſo may it be improved againſt their Superſtition, who ſuppoſe that Fumes are of force to expel *Dæmons*. The Author of the Book of *Tobit* Chap. 6. tells a Tale, that the heart and Liver of a Fiſh, if a ſmoke be made therewith, the Devil will ſmell it, and then be forced to flee away *from any one* that ſhall be troubled with an Evil Spirit; and that *Tobit* following the counſel which *Raphael* gave him about theſe matters, the Devil was fain to run for it, as far as to the utmoſt parts of *Ægypt*, *Chap.*8, *ver.* 2,3. This paſſage, is ſo far from being divine, as that indeed it is Prophane and Magical. Whereas the *Author* ſaith, that *whoever* is troubled with an Evil Spirit, ſhall by that means find relief, he does expreſly contradict the Son of God, who has taught otherwiſe, *Mat.*17.21. *Mark* 9.28. And his aſcribing ſuch vertue to the heart of a Fiſh, is as true as what *Cornelius Agrippa* ſaith, who affirms

affirms that the Gall of a black Dog will drive away Evil Spirits, and free from Witchcrafts. And there is as much credit to be given to these things as to another *Jewish Fable*, *viz.* that the clapping of a Cocks Wings will make the power of *Dæmons* to become ineffectual; yet that this Fable hath obtained too much credit in the World is evident by words of *Prudentius*, who saith,

Ferunt vagantes Dæmonas
Lætos tenebris noctium
Gallo canente exterritos
Sparsim timere & cedere.

3. God in his Holy Word has forbidden his People to imitate the Heathen Nations. He requires, that those who profess his Name should not learn the way of the Heathen; nor do after their manners, *Lev.* 20. 23. *Jer.* 10.2. But to attempt the driving away of Evil Spirits by the use of Herbs, Fumes, *&c.* is an Heathenish Custom. Whoso shall read *Proclus* his Book *De sacrificio & Magia*, will see how the *Ethnicks* taught, that Smells and Smokes would cause *Dæmons* to depart. And the like they believed (and practised accordingly) with respect unto several sorts of Herbs. See *Semmrtus Med. Pract. L.6. Part.3. Cap.*

Cap. 7. *Dioſcorides* being deceived with the Doctrine of that great Magician *Pythagoras*, ſaith, that the Sea-Onion being hung in the Porch of an Houſe, will keep Evil Spirits from entring therein. In that Book which paſſeth under the name of *Albertus Magnus de mirabilibus Mundi*, (though *Picus Mirandula* in his Diſputation about Magick is ſo favourable as to think *Albertus* was not the Author of it) but that the true Author has abuſively prefixed *Albertus* his Name) There are many Superſtitious Vanities of this nature; which in times of Popiſh darkneſs were received from the *Arabians* and other Heathenish Worſhippers of the Devil. It is true, that the *Jews* did ſome of them practiſe this kind of Magick. *Joſephus* (*Antiq. Lib.*8. *Cap.*2.) confeſſeth that thoſe of their Nation (in ſpecial one whoſe name was *Eleazar*) did by holding an Herb (*viz.* that called *Solomons Seal*) to the Noſes of *Damoniacks*, draw the Devils out of them. He ſpeaketh untruly, in ſaying, that they learned ſuch nefarious Arts from *Solomon*, for they had them from the Heathen, who received them from the Devil himſelf; as is evident from another paſſage in the mentioned *Joſephus*. In his Hiſtory of the Wars with the *Jews*, *Lib.*7. *Cap.*25. He ſays, that there is a

Root

Root by the *Jews*, called *Baaras*, which if a Man pluck it up, he dieth preſently; but to prevent that they make bare the Root, and then tye it with a ſtring to a Dog, who going away to follow his Maſter, eaſily plucks up the Root, whereupon the Dog dieth, but his Maſter may then without danger handle the Root, and thereby fright the Devils out of perſons poſſeſſed with Infernal Spirits: whom he (in that alſo following the Heathen) ſuppoſes to be the Spirits of wicked men deceaſed. And that the *Jews* received theſe curious or rather curſed Arts from *Ethnicks*, is manifeſt, inaſmuch as *Pliny* taught that the Herb called *Aglaophotis* had power to raiſe the Gods, (ſo did they call the *Devils* whom they ſerved.) Now that was the ſame Herb with *Baaras*; For as *Delacampius*, *Raiwold*, and others have obſerved, both names have the ſame ſignification. So then the making uſe of Herbs to fright away *Devils*, or to preſerve from the power of Witches, is originally an Heathenish cuſtome, and therefore that which ought to be avoided and abhorred by thoſe that call themſelves Chriſtians.

It is no leſs Superſtitious, when Men Endeavour by Characters, Words or Spells, to charm any *Witches*, *Devils* or *Diſeaſes*. Such Perſons

Persons do (as *Fuller* speaks) fence themselves with the devils Shield against the devils Sword, *Agrippa* in his Books *De occulta Philosophia* has many of these impious curiosities. But in his Book of *the vanity of Sciences, Chap.* 48. he acknowledgeth that he wrote his other Book of *Occult Philosophy*, when he was a young Man, and bewails his iniquity therein, confessing that he had sinfully misspent precious time in those unprofitable Studies. There is also an horrid Book full of Conjurations and *Magical Incantations*, which the prophane Author hath ventured to publish under the name of *King Solomon*: There cannot be a greater vanity than to imagine that devils are really frighted with Words and Syllables: such practices are likewise of diabolical and heathenish original. They that have read Subjects of this nature, are not ignorant of what is related concerning the strange things done by the *Incantations* of that famous Wizard *Apollonius*. The like has been also noted of the *Brachmanes* of old, who were much given to such unlawful Arts. It is still customary amongst the Heathenish *Africans*, by *Incantations* to charm Serpents; Which when they are in that way brought to them by the devil, they use with the blood of such Serpents to anoint their Weapons, that so

they

they may become the more mortiferous. And that the like *Incantations* were practiſed amongſt the Gentiles of old is evident from that verſe of *Virgil*, in his 8 *Eclog.*

Frigidus in pratis cantando rumpiter anguis.

As alſo by that of *Ovid* in *Metam.* Lib. 7.

Viperias rumpi verbis & carmina fauces.

Yea, the Holy Scriptures intimate, that ſuch diabolical practices were uſed by ſome in the dayes of old, Thoſe words of *David*, *Pſal.*58.4,5. imply no leſs, as our Excellent *Reinold* has with great Learning and Judgement evinced. It muſt be acknowledged that the notion which many have from *Auſtin* taken up, as if Serpents to avoid the power of Charms, would lay one Ear to the ground, and with their tails ſtop the other ear, is to be reckoned amongſt vulgar errors; nevertheleſs, that there were then Charmers in the World, the mentioned (as well as other) Scriptures notifie. Moreover, thoſe Inchanters had their *formulæ*, whereby they did imprecate the perſons whom they deſigned hurt unto; and the *Devil* (when the Great and Holy God ſaw meet to permit him) would

would upon the uſing of thoſe words go to work, and do ſtrange things. Hence *Livy* ſpeaks of the *Devotaria Carmina* uſed by Wizards. The truth of this is alſo manifeſt from ſome paſſages in *Æſchines* his Oration againſt *Cteſiphon*. And of this nature were *Balaams Curſes*, deſired by *Baalak*, as *Enchantments* againſt *Jacob*, Numb. 22. 6. & 23.23. If it had not been a thing famouſly known, that *Baalam* (a black Wizard) did miſchief others by his *Incantations*, the King of *Moab* would never have ſent to him for that end. And as Witchcrafts of this kind were frequent among the Gentiles who knew not God; ſo in a more eſpecial manner amongſt the *Epheſians* before they were enlightened by the Goſpel of Jeſus Chriſt. Upon their Converſion to the Chriſtian Faith, as many as had uſed *curious* (i. e. as the *Syriac* Tranſlation rightly Interprets *Magical*) Arts, brought their Books together and burned them before all men, *Acts* 19.19. Which ſheweth that *Epheſus* did once abound with theſe Heatheniſh Superſtitions. They pretended that they could by certain Words cure Diſeaſes, eject Devils, *&c.* Hence it became a Proverbial Phraſe, to ſay, ἐφέσια γράμματα, when Magical Spells and Incantations were intended. *Heſychius* men-

tions some of those Charms being obscure & barbarous words; such as ασκιωτα ιαπιξ τετρα &c. These words they would sometimes carry about with them, fairly written; and then they were a Sacrament for the Devil to operate by. That insignificant word *Abracadara*, is by *Sammonicus* mentioned as a Magical Spell; which hobgoblin word the late miracle Monger or *Mirabilarian* stroaker, in *Ireland*, *Valentin Greatrix* attempted to cure an Ague by. *Porphyrius* saith, that the *Egyptians* had Symbols, which *Serapis* appointed them to use in order to the driving away *Demons*. Now he whom the *Egyptians* called *Serapis*, is by the *Greeks* called *Pluto*, and by the *Jews* *Bel-zebub*. And as the Heathen learned such things from *Bel-zebub*, so have the Papists (who are called *Gentiles* in the Scripture, *Rev.* 11. 2. and well they may be so, since as to all manner of Idolatry and Superstition they *Gentilize*) from them learned to cure Diseases, and drive away Evil Spirits by Words and Spells, Exorcizations, &c. *Matthiolus* reports that he knew a man that would and that without seeing the persons wounded, by Charms heal those that were stung with deadly Serpents; and *Fernelius* saith, that he has seen some curing a Feaver only by muttering words, without the use of any natural means

means. Not only profeſſed Heathen but Papiſts, have by reciting certain Verſes, bin wont to cure other Diſeaſes. Yea they have practiſed to free perſons from the *Epilepſie*; by mentioning the Names of the three Kings of *Colon* (as the wiſe Men which came from the Eaſt, are uſually called) Hence are thoſe celebrated Verſes:

Hæc tria qui ſecum Portabit nomina Regum
Solvitur a morbo Chriſti pietate caduco.

It is too well known, that Popiſh Countries do ſtill abound with ſuch Superſtitious Vanities as theſe mentioned. And as *Voetius* (in his Diſſertation *de Exorciſmo*) truly tells them, the *Exorcizations* of the Papiſts are as like thoſe of the Heathen as Milk is like to Milk, or as one Egg is like to another. I know that ſome Popiſh Authors (who are more ingenious) write againſt attempting the cure of Diſeaſes by Words or Charms. *Fernelius*, *Benevenius* and (as I remember) *Valeſius* diſapprove of it. But few (if any) of them are againſt Conjuring away Evil Spirits, by Words, and I know not what *formulæ* of their own, or rather of the Devils inventing. One of them (viz. *Hieronymus Mengus*) having Publiſhed a Book filled with Conjura-

tions, Entituleth it, *The Scourge of Devils.* It adds to the abomination when Men ſhall not only break the firſt and ſecond Commandment, but the third alſo, by making uſe of any of the ſacred Names or Titles belonging to the Glorious God, or to his Son Jeſus Chriſt, as Charms; then which nothing is more frequent amongſt *Romaniſts.* To conclude, God in his word doth with the higheſt ſeverity condemn all ſuch Practices, declaring not only that *Enchanters* and *Charmers* are not to be tolerated amongſt his People; but that all who do ſuch things are an abomination to him, *Deut.*18.10,11,12. The *Jews* are wont to be extreamly charitable towards thoſe of their own Nation, affirming, *That every Iſraelite ſhall have a part in the World to come*; only they except ſuch as ſhall by *Incantation* heal Diſeaſes. There are ſome that practiſe ſuch things in their ſimplicity, not knowing that therein they gratifie the Devil. *Voetius* in his Diſputation, *de Magia*, P. 576. ſpeaks of one that according to the vain converſation received by Tradition from fore Fathers, would ſometimes attempt things of this nature, but upon *Voetius* his inſtructing him concerning the ſin and evil which was therein, the Man durſt never more do as formerly. If this Diſcourſe fall into the hands of any who

whose Consciences tell them they have been guilty of the same iniquity; God grant that it may have the same effect on them. It is a marvelous and an amazing thing, that in such a place as *New-England*, where the Gospel hath shined with great power and glory, any should be so blind as to make attempts of this kind; yet some such I know there have been. A Man in *Boston* gave to one a Sealed Paper, as an effectual remedy against the Tooth-ach, wherein were drawn several confused Characters, and these words written, *IN Nomine Patris Filii, & Spiritus Sancti, Preserve thy Servant, such an one.* (*Bodinus* and others write of a convicted Witch, whose Name was *Barbary Dore*, that confessed she had often cured Diseases, by using the like words unto those mentioned.) Not long since a Man left with another in this Town, as a rare secret a Cure for the Ague, which was this, five Letters, *viz.* *x*, *a*, *&c.* were to be written successively on pieces of Bread and given to the Patient, on one piece he must write the word *Kalendam*, and so on another the next day, and in five dayes (if he did believe) he should not fail of cure. These considerations have made me the more willing a little to inlarge upon the Argument in hand.

But before I proceed to handle the next

Case, it may not be amiss to Answer that which seems the most considerable Allegation against the Arguments thus far insisted on. It is then by some objected that *Musick* driveth away Evil Spirits. For when *David* took an Harp and played with his hand, the Evil Spirit departed from *Saul*, 1 *Sam.* 16.23. so that it seems the Devils are driven away by Sounds, and why not then by Words, or Fumes, or Herbs?

Answ. 1. It is confessed that Satan does take great advantage from the ill humors and diseases which are in the Bodies of Men greatly to molest their Spirits. Especially it is true concerning Melancholly, which has therefore been called *Balneum Diaboli*, the Devils Bath, wherein he delights to be stirring.

2. When Bodily Diseases are removed by the use of natural means, the matter upon which the Evil Spirit was wont to operate being gone, he does no more disturb and disquiet the minds of men as before that he did. The passive disposition in the Body ceasing, the active affliction caused by the Devil ceaseth also. *Rulandus* Writes of possessed persons who were cured by Emetic Medicines clearing them of those melancholly humors by means whereof the Evil Spirit had some-

times

times great advantages over them. This alſo *Pomponatius* does by many Inſtances confirm. *Lemnius* likewiſe has divers paſſages to the ſame purpoſe. Alſo we ſee by frequent experience, perſons ſtrangely hurried by Satan, have by the bleſſing of God upon the endeavour of the Phyſitian been delivered from thoſe woful moleſtations. *Ferrarius*, *Delrio*, *Burgenſis*, and others, Commenting on 1 *Sam.* 16. conceive that the Ingreſs and Egreſs of Evil Spirits depends upon the humors and diſpoſitions of the Body; which Aſſertion is not univerſally true: For ſometimes the Devil hath laughed at the Phyſitians, who have thought by Medicinal Applications to diſpoſſeſs him. Examples for this may be ſeen in *Fornelius* and *Codronchus*. Wherefore *Voetius* in his Diſputation, *de Energumenis*, Page 1025. ſpeaketh cautiouſly and judiciouſly, in aſſerting that we may not ſuppoſe that the Devils taking bodily poſſeſſion of this or that perſon, depends wholly upon corporeal diſpoſitions; nevertheleſs that natural Diſtempers ſometimes are an occaſion thereof.

3. It is alſo true that *Muſick* is of great efficacy againſt Melancholly diſcompoſures. This notwithſtanding, there is no reaſon to conclude with *Mendoza*, *Bodin*, and others, that *Muſick* is ſo hateful to the Devil, as that

he is neceſſitated to depart when the pleaſant ſound is made. If that were ſo, how comes it to paſs that appearing *Dæmons* do ſometimes depart with a melodious ſound? or that in the Conventicles of Witches there is Muſick heard? But *La Torr* has notably confuted ſuch Imaginations. Indeed the ſweetneſs and delightfulneſs of Muſick has a natural power to lenifie Melancholly paſſions. They ſay that *Pythagoras* by Muſick reſtored a Frantick Man to his Wits again. Thus was *Saul*'s penſive Spirit refreſhed by *David*'s pleaſant Harp, and when he was refreſhed and well, the Evil Spirit which took advantage of his former penſiveneſs, upon his alacrity departed from him. So that it remains ſtill a truth, that corporeal things have no direct Phyſical influence upon Infernal Spirits, and that therefore for men to think that they ſhall drive away *Dæmons* by any ſuch means is folly and Superſtition. I ſhall add no more in Anſwer to the firſt *Quære* propoſed.

A ſecond *Caſe*, which we ſhall here take occaſion to enquire into, is, *Whether it be lawful for Bewitched Perſons to draw blood from thoſe whom they ſuſpect for Witches, or to put Urin into a Bottle, or to nail an Horſe-ſhoe at their Doors, or the like, in hopes of recovering health thereby?*

Anſ.

Anſ. There are ſeveral great Authors who have diſcovered and declared the evil of all ſuch practices. In ſpecial *Voetius*, *Sennertus*, and our *Perkins* diſapprove thereof. There is another Queſtion much what of the ſame nature with this, *viz.* Whether a Bewitched perſon may lawfully cauſe any of the Devils *Symbols* to be removed in order to gaining Health? As ſuppoſe an Image of Wax in which Needles are fixed, whereby the Devil doth at the inſtigation of his Servants, torment the diſeaſed perſon whether this being diſcovered may be taken away, that ſo the Devils power of operation may ceaſe, and that the ſick perſon may in that way obtain health again? The Affirmative of this *Quæſtion* is ſtiffly maintained by *Scotus*, *Cajetan*, *Delrio*, *Malderus*, and by Popiſh Authors generally. Yet amongſt them *Heſſelius*, *Eſtius*, and *Sanchez*, hold the Negative. And ſo do all our Proteſtant Writers, ſo far as I have had occaſion to obſerve. And although ſome make light of ſuch practices, and others undertake to juſtifie them, yet it cannot juſtly be denied but that they are impious follies.

For 1. They that obtain Health in this way have it from the Devil. The Witch cannot recover them, but by the Devils help. Hence as it is unlawful to entreat Witches to

heal

heal bewitched persons, because they cannot do this, but by Satan, so is it very sinful by scratching, or burnings, or detention of urin, &c. to endeavour to constrain them to unbewitch any; for this is to put them upon seeking to the Devil. The Witch does neither inflict nor remove the disease, but by the assistance of the Devil; therefore either to desire or force thereunto, is to make use of the Devils help. The person thus recovered cannot say, *The Lord was my Healer*, but *the Devil was my Healer*. Certainly it were better for a Man to remain sick all his dayes, yea (as *Chrysostom* speaks) *he had better die than go to the Devil for health.*

Hence 2. Men and Women have by such practices as these mentioned, black commerce and communion with the Devil. They do (though ignorantly) concern and involve themselves in that Covenant which the Devil has made with his devoted and accursed Vassals. For, whereas it is pleaded, that if the thing bewitched be thrown into the fire, or the Urin of the sick stopped in a Bottle, or an Horse-shoe nailed before the door, then by vertue of the compact which is between the Devil and his Witches, their power of doing more hurt ceaseth; they that shall for such an end so practise, have fellowship with

that

that Helliſh Covenant. The Excellent *Sennertus* argueth ſoldly, in ſaying, *they that force another to do that which he cannot poſſibly do, but by vertue of a compact with the Devil, have themſelves implicitly communion with the Diabolical Covenant.* And ſo is the caſe here. Who was this Art of unbewitching Perſons in ſuch a way firſt learned of? If due enquiry be made, it will be found that Magicians and Devils were the firſt diſcoverers. *Porphyrie* ſaith, it was by the revelation of the *Dæmons* themſelves that Men came to know by what things they would be reſtrained from, and conſtrained to this or that: *Euſeb. præp. Evan. L.5. C. 7. Dr. Willet in Ex.7. Queſt. 9.* To uſe any Ceremonies invented by Satan, to attain a ſupernatural end, implies too great a concernment with him. Yea, ſuch perſons do honour and worſhip the Devil by hoping in his Salvation. They uſe means to obtain Health which is not natural, nor was ever appointed by God, but is wholly of the Devils Inſtitution; which he is much pleaſed with, as being highly honoured thereby. Nay ſuch practices do imply an invocation of the Devil for relief, and a pleading with him the Covenant which he hath made with the Witch, and a declaration of confidence that the Father of Lies will be as good as his word.

word. For the nefandous Language of ſuch a practice, is this: "Thou O Devil, haſt "made a Covenant with ſuch an one, that "if ſuch a Ceremony be uſed, thou wilt then "ceaſe to torment a poor creature that is now "afflicted by thee. We have uſed that Ce-"remony, and therefore now O Satan we "expect that thou ſhouldeſt be as good as thy "word which thou haſt covenanted with "that Servant of thine, and ceaſe torment-"ing the Creature that has been ſo afflicted "by thee. Should Men in words ſpeak thus, What horrid Impiety were it? therefore to do actions which import no leſs, is (whatever deluded Souls think of it) great and hainous Iniquity.

3. Let ſuch practitioners think the beſt of themſelves, they are too near a Kin to thoſe creatures who commonly paſs under the name of *white Witches*. They that do hurt to others by the Devils help, are called *black Witches*: but there are a ſort of perſons in the World, that will never hurt any, but only by the power of the Infernal Spirits they will un-bewitch thoſe that ſeek unto them for relief: I know that by *Conſtantius* his Law, black Witches were to be puniſhed, and white ones indulged: But M. *Perkins* ſaith, that *the good Witch is a more horrible*

and

and deteſtable Monſter than the bad one. Balaam was a black Witch, and *Simon Magus* a white one. This later did more hurt by his Cures, than the former by his Curſes. How perſons that ſhall unbewitch others by putting Urin into a Bottle, or by caſting Excrements into the fire, or nailing of Horſe-ſhoes at Mens doors, can wholly clear themſelves from being white Witches, I am not able to underſtand.

4. Innocent perſons have been extreamly wronged by ſuch Diabolical tricks. For ſometimes (as is manifeſt from the Relation of the *Groton* Maid, mentioned in the fifth Chapter of this Eſſay) the Devil does not only himſelf inflict Diſeaſes upon Men, but repreſent the viſages of innocent perſons to the phanſies of the diſeaſed, making them believe that they are tormented by them, when only himſelf does it. And in caſe they follow the Devils direction, by obſerving the Ceremonies which he has invented, he'l afflict their Bodies no more. So does his malice bring the perſons accuſed by him (though never ſo innocent) into great ſuſpicion. And he will ceaſe afflicting the body of one, in caſe he may ruin the credit of another, and withal endanger the Souls of thoſe that hearken to him. If the Devil

upon

upon ſcratchings, or burnings, or ſtoppings of Urin, or the nailing of an Horſe-ſhoe, &c. ſhall ceaſe to afflict the body of any, he does this either as being compelled thereto, or voluntarily. To imagine that ſuch things ſhall conſtrain the Evil Spirit to ceaſe afflicting, whether he will or no, is againſt all reaſon. But if he does this voluntarily, then inſtead of hurting their bodies, he does a greater miſchief to Souls. κχθων αδικα δικη. The Devil heals the Body that he may wound the Soul. He will heal them with all his heart, provided that he may but thereby draw men to look unto him for help, inſtead of ſeeking unto God alone, in the uſe of his own means, and ſo receive that honour (the thing that he aſpires after) which is the Lords due. How gladly will that wicked Spirit heal one body upon condition that he may entangle many Souls with Superſtition. And if Men and Women (eſpecially in places of light) will hearken to him, it is a righteous thing with God to ſuffer it to be thus. It is paſt doubt that Satan, who has the power of death, *Heb.* 2.14. has alſo (by divine permiſſion) power to inflict, and conſequently to remove Diſeaſes from the bodies of men. In natural Diſeaſes he has many times a great operation, and is willing to have them cured rather by the

the uſe of Superſtious then of natural means. It is noted in their *Germanic Ephemeris* for the year 1675. that a Man troubled with a *Fiſtula*, which the Phyſitians by all their Art could no way relieve; a perſon that was eſteemed a Wizard undertook to cure him; and applying a Powder to the wound, within a few dayes the ſick party recovered. The powder was ſome of the aſhes of a certain Woman who had been burnt to death for a Witch. This was not altogether ſo horrid as that which is by Authors worthy of credit reported to come to paſs, in the days of Pope *Adrian* VI. when the Plague raging in *Rome*, a Magician (whoſe Name was *Demetrius Spartan*) cauſed it to be ſtayed by ſacrificing a Bull to the Devil. See P. *Jovius Hiſtor. Lib.* 21. Such power hath the righteous God given unto Satan over the ſinful Children of Men; yea ſuch a Ruler hath he ſet over them as a juſt puniſhment for all their wickedneſs. His chief deſign is to improve that power which by reaſon of ſin he hath obtained to ſeduce into more ſin. And the Holy God to puniſh the World for iniquity, often ſuffers the Enemy to obtain his deſires this way. What ſtrange things have been done, and how have Diſeaſes been healed by the ſign of the Croſs many times? By

which

which means Satans design in advancing Staurolatry to the destruction of thousands of Souls, has too successfully taken place. And this iniquity did he early and gradually advance amongst Christians. I have not been able without astonishment to read the passages related by *Austin de civitate Dei Lib.* 22. *Cap.* 8. He there speaks of one *Innocentia*, whom he calls a most Religious Woman, who having a Cancer in her Breast; the most skilful Physitians doubted of the cure. But in her sleep she was admonished to repair unto the Font where she had been Baptized, and there to sign that place with the sign of the Cross, which she did, and was immediately healed of her Cancer. In the same Chapter, he reports that a Friend of *Hesperius* did from *Jerusalem* send him some Earth that was taken out of the place where our Lord Christ had been buried; & that *Hesperius* had no sooner received it but his House which before had been molested with Evil Spirits was rid of those troublesome guests. He giveth an account also, of strange Cures wrought by the Reliques of the Martyrs. It was not (he saith) known where the bodies of *Protasius* and *Gervas* (holy Martyrs) were buried; but *Ambrose* had it revealed to him in his sleep; and a blind Man approaching

ing near unto the Bodies instantly received his sight. Another was cured of Blindness by the Reliques of the Martyr *Stephen*. And a Child playing abroad, a Cart wheel run over him and bruised him, so that it was thought he would immediately expire; but his Mother carrying him into the House that was built to honour the memory of St. *Stephen*, his life and health were miraculously confirmed. Many other wonderful cures doth *Austin* there mention, as done by *Stephen*'s Reliques. But who seeth not that the hand of *Jove* was in all these things? For by this means Satan hath filled the World with Superstition. The Cross is worshipped; The Reliques of Martyrs are adored; The honour due to God alone is given to the creature. The same method has the grand Enemy observed, that so he might bring that Superstition of *Iconolatry* or Image Worship, which is so provoking to the jealous God, in reputé amongst Christians. It would be endless to enumerate how many in Popish Countries have been cured of Diseases which for their sins God hath suffered the Devil to punish them with, by touching the Image of this or that Saint. Nay, some whose bodies have been possessed with evil Spirits, have in this way of Superstition found relief; in a

more especial manner, when the Image of the Virgin *Mary* hath been presented before persons Possessed, the Devil in them hath cried out, and shrieked after a fearful manner, as if he had been put to horrible torture at the sight of that Image, and so hath seemed to depart out of the miserable creature molested by him; and all this that so deluded Papists might be hardened in their Superstitious opinion of that Image. Many such devices hath Satan to ensnare and ruin the Souls of Men. Some report that the Bodies of Excommunicates in the *Greek Churches* at this day, are strangely handled by the Devil, after Death hath taken hold of them. M. *Ricaut* in his Relation of the present state of the *Greek Churches*, Page 279. *&c.* saith that a grave *Kaloir* told him that to his own certain knowledge, a person who fell under their Church-censure, after he had been for some time buried, the People where his corps lay interred, were affrighted with strange Apparitions, which they concluded arose from the Grave of the accursed Excommunicate, which thereupon was opened, and they found the Body uncorrupted, and replete with Blood, the Coffin furnished with Grapes, Nuts, *&c.* brought thither by infernal Spirits. The *Kaloirs* resolved to use the common remedy

medy in those cases, *viz.* to cut the body in several parts, and to boyl it in Wine, as the approved means to dislodge the evil Spirit, but his Friends intreated rather that the Sentence of Excommunication might be reversed, which was granted. In the mean time Prayers, and Masses, and Offerings were presented for the dead, and whilst they were performing these Services, on a sudden was heard a rumbling noise in the Coffin of the dead party. Which being opened, they found the body consumed and dissolved into dust, as if it had been Interred seven years. The hour and minute of this dissolution being compared with the date of the *Patriarchs* release when signed at *Constantinople*, was found exactly to agree with that moment. If there be truth in this Relation, 'tis a dreadful evidence of Satans Reigning amongst a superstitious People, who nevertheless call themselves Christians; and that he does by such means as these keep them under chains of darkness still. The Devil hath played such Reax as these are, not only amongst Christians but amongst the Gentiles of old. For *Titus Latinus* was warned in his sleep that he should declare unto the Senate that they must reniew their Stage-plays; he neglecting to deliver his Message, was again by

the ſame *Dæmon* ſpoken unto in his ſleep and ſeverely reproved for his Omiſſion, and his Son died. Still perſiſting in his omiſſion the *Dæmon* again cometh to him, ſo that he was ſurprized with an acute and horrible diſeaſe. Hereupon by counſel of his Friends, he was carried in his Bed into the Senate, and as ſoon as he had declared what he had ſeen, his Health was reſtored, that he returned home upon his feet: The iſſue was, Stage-plays were more in faſhion than ever before. *Auguſtin de civitate Dei, Lib.4. Cap.26.* Learned men are not ignorant that ſtrange Cures were effected amongſt the Heathen by the uſe of *Taliſmans*, or *Images*; of which inventions *Zoroaſter* (the Father of Magicians) is ſuppoſed to be the firſt Author. It is reported that *Virgil* made a brazen fly, and a golden horſe-leach, whereby Flies were hindred from coming into *Naples*, and the Horſe-leaches were all killed in a Ditch. Thus doth *Beelzebub* draw miſerable Men into Superſtition.

And although I am upon a ſerious Subject, and my deſign in writing theſe things; that ſo I might bear witneſs againſt the Superſtition, which ſome in this land of light have been found guilty of; and that (if God ſhall bleſs what has been ſpoken to convince

men of the error of their way) the like evils may no more be heard of amongſt us; this notwithſtanding, it may not be improper here to recite ſome facetious paſſages, which I have met with in *Hemmingius* his Diſcourſe, *De ſuperſtitione Magica*, ſince they are to my preſent purpoſe, as diſcovering what delight the infernal Spirits take in drawing Men to make uſe of Superſtitious means for the recovery of health unto their bodies. The Learned Author mentioned, reports, that as he was inſtructing his Pupils in the Art of *Logic*, he had occaſion to recite a couple of Verſes conſiſting of nine Hobgoblin words, *Fecana, cajeti, daphenes*, &c. adding by way of Joke, that thoſe Verſes would cure a Feaver, if every day a piece of Bread were given to the ſick perſon, with one of theſe words written upon it. A ſimple Fellow that ſtood by, thought *Hemmingius* had been in earneſt in what he ſpoke, and not long after having a Servant that fell ſick of a Feaver, he gave him the firſt day a bit of Bread, with a Paper wherein *Fecana* was written, and ſo on for ſix dayes until he came to the word *Cajeti*; and then on a ſudden his Servant was well again. Others ſeeing the efficacy of the Amulet did the like, and many were cured of Feavers thereby. In the ſame Chap-

ter, P. 908. *Hemingius* writeth of a knaviſh Scholar, that a certain Woman repairing to him for help, who was exceedingly troubled with ſore eyes, promiſing him a good reward for his cure, the Knave, though he had no skill, yet for lucre ſake, he promiſed to effect the cure; and in order thereto taketh a piece of Paper, and maketh therein Characters, unto which he never ſaw the like before, only then deviſed them, and writeth in great Letters theſe Abominable Words, *Diabolus eruat tibi oculos, & foramina ſtercoribus impleat.* (The Papiſts ſay that their Saint *Francis* cauſed the Devil to depart out of a poſſeſſed perſon by uſing an alike bruitiſh expreſſion.) He folded up the Paper in a cloth, requiring the diſeaſed party to wear it about her neck, which ſhe did. and her diſeaſe was healed: After two years, being deſirous to know what was in the Paper, ſhe cauſed it to be opened and read; and being greatly offended and inraged at this Indignity, caſt the Paper away, immediately upon which her ſore eyes returned again. Without doubt then, the *Devils* deſign in this cure, was to encourage the prophane *Impoſtor* to endeavour the removal of diſeaſes by like Superſtitious and wicked practices, whereby his own and the Souls of others unto whom he ſhould impart

impart the Myſtery, would be endangered. The like is to be affirmed concerning attempts to heal diſeaſes, by ſcratching ſuſpected Witches, or ſtopping Urin in Bottles, nailing of Horſe-ſhoes, *&c.* It may be the time will come, when they that have been thus fooliſh, will feel their own Conſciences ſmiting them for what they have done. Let them remember the Example of that gracious and famous Gentlewoman, Mrs. *Honeywood*; the occaſion of whoſe ſorrowful and doleful deſertion, was, in that having a Child ſick, ſhe asked counſel of a Wizard about its Recovery. Certainly, it is better for perſons to repent of ſin the procuring cauſe of all affliction, and by the prayer of Faith to betake themſelves to the Lord Jeſus, the great Phyſitian both of body and ſoul, and ſo to wait for healing in the uſe of lawful means, until God ſhall ſee meet to beſtow that mercy on them; I ſay this is better, than to follow ſuch dark methods as thoſe declared againſt, wherein if they have found any ſucceſs, they may fear it is in wrathful judgment unto them or theirs. Some obſerve that perſons who receive preſent healing in ſuch unlawful wayes, uſually come to unhappy ends at laſt. Let me then conclude the Anſwer unto the caſe propounded with the words

which th Angel bid the Prophet *Elijah* ſpeak to *Ahaziah*'s Meſſengers, 2 *King.* 1.3. *Is it becauſe there is no God in Iſrael, that you go to Baalzebub the God of Ekron?*

There is another Caſe of Conſcience which may here be enquired into, *viz. Whether it be lawful to bind perſons ſuſpected for Witches, and ſo caſt them into the Water, in order to making a diſcovery of their innocency or guiltineſs; ſo as that if they keep above the Water, they ſhall be deemed as confœderate with the Devil, but if they ſink they are to be acquitted from the crime of Witchcraft.* As for this way of purgation it cannot be denied but that ſome learned men have indulged it. King *JAMES* approveth of it, in his Diſcourſe of Witch-craft *B.* 3. *Chap.*6. ſuppoſing that the water refuſeth to receive Witches into its Boſom, becauſe they have perfidiouſly violated their Covenant with God, confirmed by Water in Baptiſm. *Kornmannus* and *Scribonius* do upon the ſame ground juſtifie this way of tryal. But a worthy *Caſuiſt* of our own, giveth a judicious Reply to this ſuppoſal, *viz.* that all Water is not the Water of Baptiſm, but that only which is uſed in the very act of Baptiſm. Moreover, according to this notion the *Proba.* would ſerve only for ſuch perſons as have been Baptized. *Wierus* and *Bodinus* have written

written againſt this Experiment. So hath *Hemmingius*; who ſaith, that it is *both ſuperſtitious and ridiculous.* Likewiſe, that Learned Phyſitian *John Heurnius* has publiſhed a Treatiſe, which he calls, *Reſponſum ad ſupremam curiam Hollandiæ, nullum eſſe æquæ innatationem lamiarum indicium.* That Book I have not ſeen, but I find it mentioned in *Meurſius* his *Athenæ Batavæ.* Amongſt *Engliſh* Authors, Dr. *Cott* hath endeavoured to ſhew the unlawfulneſs of uſing ſuch a practice. Alſo Mr. *Perkins* is ſo far from approving of this *probation by cold water,* as that he rather inclines to think that the perſons who put it in practice are themſelves after a ſort practiſers of Witch-craft. That moſt Learned, Judicious, and Holy Man, *Gisbertus Voetius* in his forementioned Exercitation *de Magia,* P. 573. endeavours to evince that the cuſtom of trying Witches by caſting them into the Water is *unlawful, a Tempting of God, and indirect Magic.* And that it is utterly unlawful, I am by the following Reaſons convinced:

1. This practice has no Foundation in nature, nor in Scripture. If the Water will bear none but Witches, this muſt need proceed either from ſome natural or ſome ſupernatural cauſe. No natural cauſe is or can be aſſigned why the bodies of ſuch perſons

ſhould

ſhould ſwim rather than of any other. The Bodies of Witches have not loſt their natural Properties, they have weight in them as well as others. Moral changes and viceouſneſs of mind, make no alteration as to theſe natural proprieties which are inſeparable from the body. Whereas ſome pretend that the Bodies of Witches are poſſeſſed with the Devil, and on that account are uncapable of ſinking under the water; *Malderus* his reply is rational, *viz.* that the Allegation has no ſolidity in it, witneſs the *Gadarens* Hoggs, which were no ſooner poſſeſſed with the Devil but they ran into the Water, and there periſhed. But if the experiment be ſupernatural, it muſt either be Divine or Diabolical. It is not divine; for the Scripture does no where appoint any ſuch courſe to be taken to find out whether perſons are in league with the Devil or no. It remains then that the experiment is Diabolical. If it be ſaid, that the Devil has made a compact with Wizards, that they ſhall not be drowned, and by that means that Covenant is diſcovered; the Reply is, we may not in the leaſt build upon the Devils word. By this Objection the matter is ultimately reſolved into a Diabolical Faith. And ſhall that caſt the ſcale, when the lives of men are concerned? Suppoſe

the

the Devil ſaith theſe perſons are Witches, muſt the Judge therefore condemn them?

2. Experience hath proved this to be a fallacious way of trying Witches, therefore it ought not to be practiſed. Thereby guilty perſons may happen to be acquitted, and the innocent to be condemned. The Devil may have power to cauſe ſupernatation on the water in a perſon that never made any compact with him. And many times known and convicted Wizards have ſunk under the water when thrown thereon. In the *Bohemian* Hiſtory mention is made of ſeveral Witches, who being tried by cold water were as much ſubject to ſubmerſion as any other perſons. *Delrio* reports the like of another Witch. And *Godelmannus* ſpeaks of ſix Witches in whom this way of trial failed. *Malderus* ſaith It has been known that the very ſame perſons being often brought to this probation by Water, did at one time ſwim and another time ſink; and this difference has ſometimes hapned according to the different perſons making the experiment upon them; in which reſpect one might with greater reaſon conclude that the perſons who uſed the experiment were Witches, then that the perſons tried were ſo.

3. This way of purgation is to be account-

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ed of, like other provocations or appeals to the Judgement of God, invented by men: such as *Camp-fight, Explorations by hot water, &c.* In former times it hath been customary, (and I suppose tis so still among the *Norwegians*) that the suspected party was to put his hand into scalding water, and if he received no hurt thereby then was he reputed innocent; but if otherwise, judged as guilty. Also, the trial by *fire Ordeal* has been used in our Nation in times of Darkness. Thus *Emma*, the Mother of King *Edward* the Confessor, was led barefoot and blindfold over certain hot irons, and not hapning to touch any of them, was judged innocent of the crime which some suspected her as guilty of. And *Kunegund* Wife to the Emperour *Henry II.* being accused of Adultery, to clear her self, did in a great and honourable Assembly take up seven glowing irons one after another with her bare hand, and had no harm thereby. These bloody kind of Experiments are now generally banished out of the World. It is pity the *Ordeal* by cold water is not exploded with the other.

4. This *vulgar probation* (as it useth to be called) was first taken up in times of Superstition, being (as before was hinted of other Magical Impostures) propagated from

Pagans to *Papists*, who would (as may be gathered from *Bernards* 66 Serm. *in Cantica*) sometimes bring those that were under suspicion for Heresie unto their Purgation in this way. We know that our *Ancestors*, the old *Pagan Saxons* had amongst them four sorts of *Ordeal* (*i. e.* Trial or *Judgement* as the *Saxon* word signifies) whereby when sufficient proof was wanting, they sought (according as the Prince of darkness had instructed them) to find out the truth concerning suspected persons, one of which *Ordeals* was this, the persons surmised to be guilty, having Cords tied under their Arms, were thrown with it into some River, to see whether they would sink or swim. So that this Probation was not originally confined to Witches, but others supposed to be Criminals were thus to be tried: but in some Countries they thought meet thus to examine none but those who have been suspected for familiarity with the Devil. That this custom was in its first rise Superstitious is evident from the Ceremonies of old used about it. For the *Probe* is not canonical, except the person be cast into the Water with his right hand tied to his left foot. Also, by the Principle which some approvers of this Experiment alledge to confirm their suffrages, their Principle is, *Nihil quod fit*

Necro-

Necromantian fit, poteſt in aqua fallere aſpectum intuentium. Hence *William* of *Malmſbury*, *Lib.*2.*P.*67. tells a fabulous Story (though he relates it not as ſuch) of a Traveller in *Italy* that was by a Witch transformed into an Aſſe, but retaining his humane underſtanding would do ſuch feats of activity, as one that had no more wit than an Aſſe could not do; ſo that he was ſold for a great price; but breaking his Halter he ran into the Water, and thence was inſtantly unbewitched, and turned into a Man again. This is as true as *Lucian*'s Relation about his own being by Witch-craft transformed into an Aſſe; and I ſuppoſe both are as true as that cold water will diſcover who are Witches. It is to be lamented, that *Proteſtants* ſhould in theſe dayes of light, either practiſe or plead for ſo Superſtitious an Invention, ſince *Papiſts* themſelves have of later times been aſhamed of it. *Verſtegan* in his Antiquities, *Lib.*3. *P.*53. ſpeaking of the trials by *Ordeal*, and of this by cold water in particular, has theſe words; *Theſe aforeſaid kinds of* Ordeals, *the* Saxons *long after their Chriſtianity continued: but ſeeing they had their beginnings in* Paganiſm *and were not thought fit to be continued amongſt Chriſtians; at the laſt by a Decree of Pope* Stephen *II. they were aboliſhed.* Thus he. Yea, thus

this kind of trial by Water, was put down in *Paris* A. D. 1594. by the ſupream Court there. Some learned *Papiſts* have ingenuouſly acknowledged that ſuch *Probations* are Superſtitious. It is confeſſed that they are ſo, by *Tyræus*, *Binsfeldius*, *Delrio*, and by *Malderus de magia*, Tract. 10. *Cap.* 8. *Dub.* 11. who ſaith, that they who ſhall practiſe this Superſtition, and paſs a judgement of Death upon any perſons on this account, will (without repentance) be found guilty of Murder before God.

It was in my thoughts to have handled ſome other Caſes of the like nature with theſe inſiſted on: but upon further conſideration, I ſuppoſe it leſs needful, the practices which have given occaſion for them being ſo groſly Superſtitious, as that they are aſhamed to ſhow their heads openly. The *Chaldæans* and other Magicians amongſt the Heathen Nations of old, practiſed a ſort of *Divination* by *Sieves* (which kind of *Magic* is called *Coſcinomantia*) The like Superſtition has been frequent in Popiſh Countries, where they have been wont to utter ſome words of Scripture, and the Names of certain Saints over a *Sieve*, that ſo they might by the motion thereof, know where ſomething ſtollen or loſt was to be found. Some alſo have believed that if they

they ſhould caſt Lead into the Water, then *Saturn* would diſcover to them the thing they enquired after. It is not *Saturn* but *Satan* that maketh the diſcovery, when any thing is in ſuch a way revealed. And of this ſort is the fooliſh Sorcery of thoſe Women that put the white of an Egg into a Glaſs of Water, that ſo they may be able to divine of what Occupation their future Husbands ſhall be. It were much better to remain ignorant than thus to conſult with the Devil. Theſe kind of practices appear at firſt bluſh to be Diaboli-cal; ſo that I ſhall not multiply Words in convincing the evil of them. It is noted that *the Children of Iſrael did ſecretly thoſe things that are not right againſt the Lord their God*, 2 King. 17. 9. I am told that there are ſome who do ſecretly practiſe ſuch Abominations as theſe laſt mentioned, unto whom the Lord in mercy give deep and unfeigned Repentance and pardon for their grievous Sin.

CHAP.

CHAP. IX.

A strange Relation of a Woman in Weymouth *in* New-England, *that has been Dumb and Deaf ever since she was three years old, who nevertheless has a competent knowledge in the Mysteries of Religion, and is admitted to the Sacrament. Some parallel Instances of wayes to teach those that are naturally Deaf and Dumb to speak. Another Relation of a Man in* Hull *in* New-England, *under whose Tongue a Stone bred. Concerning that* Petrification *which humane Bodies are subject unto. That* Plants *and diverse sorts of* Animals *have sometimes bred in the Bodies of Men.*

HAving dispatched the *Digression*, which the things related in some of the preceding Chapters did necessarily lead us into; I now proceed in commemorating some other *Remarkables*, which it is pity but that Posterity should have the knowledge of. I shall in this Chapter only take notice of two particulars amongst our selves, with some parallel Instances which have hapned in other parts of the World. I am informed that there is now at *Weymouth* in *New-England* a Man and his Wife who are both of them Deaf, and

that the Woman had been ſo from her Infancy; and yet that ſhe underſtands as much concerning the ſtate of the Countrey, and of particular perſons therein, and of obſervable occurrences, as almoſt any one of her Sex; and (which is more wonderful) though ſhe is not able to ſpeak a word, ſhe has by ſigns made it appear that ſhe is not ignorant of *Adam*'s fall, nor of Man's miſery by nature, nor of Redemption by Chriſt, and the great concernments of Eternity, and of another World, and that ſhe her ſelf has had experience of a work of Converſion in her own Soul. I have made enquiry about this matter of ſome that are fully acquainted therewith, and have from a good hand received this following account. 'Matthew 'Pratt aged about fifty five years, was in his 'minority by his godly Parents educated re-'ligiouſly, and taught to read: When he 'was about twelve years old, he became to-'tally Deaf by ſickneſs, and ſo hath ever 'ſince continued; after the loſs of his hear-'ing he was taught to write: his Reading 'and Writing he retaineth perfectly, & makes 'much good improvement of both, but his 'Speech is very broken, and imperfect, not 'eaſily intelligible; he maketh uſe of it more 'ſeldom, only to ſome few that are wonted

to

'to it. He discourseth most by Signs, and 'by Writing. He is studious and judicious 'in matters of Religion, hath been in Church-'fellowship, a partaker of all Ordinances 'near thirty yea s, hath approved himself un-'to good satisfaction therein, in all wayes of 'Church Communion, both in publick and 'private; and judged to be a well wrought 'Convert and real Christian. *Sarah Prat* 'his Wife, being about forty three years old, 'was also quite deprived of Hearing by sick-'ness, when about the third year of her Age, 'after she could speak, and had begun to learn 'Letters, having quite lost Hearing, she lost 'all speech (doubtless all remembrance and 'understanding of Words and Language,) 'her Religious Parents being both dead, her 'godly Brother *Ephraim Hunt* (yet surviving) 'took a Fatherly care of her, she also happ-'ly fell under the Guardianship and Tuition 'of the Reverend Mr. *Thomas Thacher*, who 'laboured with design to teach her to under-'stand Speech or Language by Writing, but 'it was never observed that any thing was 'really effected; she hath a notable accuracy 'and quickness of understanding by the Eye, 'she discourseth altogether by signs, they that 'are able to discourse with her in that way, 'will communicate any matter much more

ſpeedily (and as full) as can be by Speech, and ſhe to them. Her Children ſign from the Breaſt, and learn to ſpeak by their eyes and fingers ſooner than by their tongues. She was from her Child-hood naturally ſober, and ſuſceptible of good civil Education, but had no knowledge of a Deity, or of any thing that doth concern another life and world. Yet God hath of his infinite mercy, revealed Himſelf, his Son, and the great Myſteries of Salvation unto her by an Extraordinary and more immoderate working of his Spirit (as tis believed) in a ſaving work of Converſion. An account of her Experiences was taken from her in writing by her Husband; upon which ſhe was Examined by the Elders of the Church, they improving her Husband and two of her Siſters, intelligent perſons, and notably ſkill'd in her artificial language; by whoſe help they attained good ſatisfaction, that ſhe underſtanderh all the Principles of Religion: Thoſe of the Unity of the Divine Eſſence, Trinity of Perſons, the Perſonal Union, the Myſtical Union, they made moſt diligent enquiry about, and were ſatisfied that her Knowledge and Experience was ſound, and found, and they hoped ſaving. She was under great exerciſe of Spirit,

'most affectionately concerned for and about 'her Soul, her Spiritual and Eternal estate. 'She imparted her self to her Friends, and 'expressed her desire of help. She made use 'of the Bible and other good Books, and re-'markt such places and passages as suited her 'condition, and that with tears; she did 'once in her Exercise, write with a Pin up-'on a Trencher three times over, *Ah poor 'Soul*! and therewithal burst forth into tears, 'before divers of her Friends. She hath 'been wont to enquire after the Text, and 'when it hath been shewed to her to look 'and muse upon it. She knoweth most, if 'not all persons Names that she hath ac-'quaintance with. If Scripture Names, will 'readily turn and point to them in the Bible. 'It may be conceived, that although she 'understands neither Words, Letters, 'nor Language; yet she understands things 'Hieroglyphically. The Letters and Words 'are unto her but signs of the things, and as 'it were Hieroglyphicks. She was very de-'[illegible] of Church Communion, in all Ordi-'[illegible], and was edified with general and 'particular Instructions, and hath approved her 'self to the best observation, a grave and 'gracious Woman. They both attend public 'Worship with [illegible] reverence and con-'stancy.

'stancy, and are very inoffensive (and in di-'vers respects) exemplary in their Conver-'sation. Thus far is that Narrative, written *June* 27. 1683.

I suppose no one that rightly consider the Circumstances of this Relation will make a scruple about the lawfulness of admitting such Persons to participate in the Holy Mysteries of Christ's Kingdom. All judicious *Casuists* determine, that those who were either born, or by any accident made Deaf and Dumb, if their Conversation be blameless, and they able by signs (which are Analogous to verbal expressions) to declare their knowledge and faith; may as freely be received to the Lords Supper, as any that shall orally make the like Profession. Of this judgement was *Luther.* And *Melanæthon* (*in consil. part* 1. *Page* 268.) *Gerhard Loc. Com. Tom.* 5. *Thes.* 226. *Alting Loc. Com, part* 1. *Page* 90. *Vostius Disp. Select. part* 2. *In appendice de surdis. Baldwinus* in his Cases of Conscience (*Lib.*2.*C.*12.) does confirm this by producing several Instances of Dumb persons admitted to the Communion. Its certain that some such have been made to understand the Mysteries of the Gospel, so as to suffer Martyrdome on that account.

In the Year 1620. one that was Deaf and Dumb

Dumb, being solicited by the *Papists* to be present at *Masse*, chose rather to suffer death. It is also a thing known, that Men are able by signs to discourse, and to communicate their sentiments one to another. There are above thirty *Mutes* kept in the *Ottoman* Court for the Grand Seignior to sport with: Concerning whom Mr. *Ricaut* in his History of the present State of the *Ottoman Empire* (*P.* 62.) reports, that they are able by signs not only to signifie their sence in familiar Questions, but to recount Stories, and understand the Fables of the *Turkish* Religion, the Laws and Precepts of the *Alcoran*, the Name of *Mahomet*, and what else may be capable of being expressed by the tongue. This Language of the *Mutes* is so much in fashion in the *Ottoman* Court, that almost every one can deliver his sense in it. And that Deaf persons have been sometimes able to write, and to understand what others say to them by the very motion of their Lips is most certain. *Camerarius* tells us of a young Man and a Maid then living at *Noremberg*, who though Deaf and Dumb, could Read and Write, and Cypher, and by the motion of a mans Lips, knew his meaning. *Platerus* speaketh of one Deaf and Dumb born, that yet could express his mind in a Table-book, and understood

what others wrote therein, and was wont to attend upon the Ministry of *Oecolampadius*, understanding many things by the motion of the lips of the Preacher. Mr. *Clark* in his Examples (*Vol.* 1. *Chap.* 33.) saith, that there was a Woman in *Edinburg* in *Scotland* (her Name was *Gemet Lowes*) who being naturally Deaf and Dumb, could understand what People said meerly by the moving of their Lips. It is famously known that Mr. *Crisp* of *London*, could do the like. *Bovellus* giveth an account of one that lost his Hearing by a violent Disease when he was five years old, yet if they did but whisper to him, he could by their Lips perceive what they said. There is one now living (or that not many years since was so) in *Silesia* in whom that Disease of the *Small Pox* caused a total Deafness; who nevertheless, by exact observing the motion of Mens Lips, can understand what they say; and if they do but Whisper he perceives what they say, better than if they vociferate never so loudly. He attends upon publick Sermons, being able to give an account of what is delivered, provided he may but see the Preacher speaking, though he cannot hear a word. It is consistent with reason, that *Moses* should understand what others say by the motion of their Lips,

since

since it is evident that the lips are of great use in framing Speech. Hence *Job* calls his speech, *the moving of his lips*, Chap. 16. *Ver.* 5, and we know that tongueless persons by the help of their lips and other Organs of speech have been able to speak. Ecclesiastical story informs us of several Confessors of the truth, who after their Tongues were cut out by bloody Persecutors could still bear witness to the truth. *Honorichius* (that cruel King of the *Vandals*) caused the Tongues of many to be violently pluckt out of their mouths; Who after that could speak as formerly: Only two of them when they became guilty of the sin of Uncleanness were able to speak no more; this has been attested by three credible Witnesses who knew the persons: See *Mr. Baxter's Church History*, P. 130. There is lately Published (in *Latin*) a very strange Relation of a Child in *France* (his Name was *Peter Durand*) who being visited with the *Small Pox* when he was about six years old, his Tongue putrified, and was quite consumed. After which (the *Uvula* in his Mouth being longer than it was before) he could by the help of the other Organs of Speech discourse as plainly as if he had never lost his Tongue. These things are marvelous, and yet I have lately met with a passage

more

more ſtrange than any of theſe related. There is (or was in the Year 1679.) living near *Kercheim* in *Germany*, a Man (his name is *John Algair*) who ſuddenly loſt the uſe of his Speech: the caſe has been ſo with him, that fourteen years together, he can never ſpeak but at one hour of the Day, juſt as the Sun cometh to the Meridian he has the liberty of his Speech for an hour and no more; ſo that he knoweth exactly when it is twelve a Clock, becauſe then he can ſpeak, and not a minute before that, nor a minute after one. This is related in the *Germanic Ephemerides* of *Miſcellaneous Curioſities*, for the Year 1679. *Obſervat.* 188. It is evident that the Sun has a marvelous influence as to ſome Diſeaſes, which the bodies of Men are ſubject unto. For in *Egypt* though the Plague rage the day before, on that very day when the Sun enters into *Leo*, it ceaſeth, when alſo the Floods of *Nilus* abate, as Geographers inform us.

Moreover, it is poſſible by Art to teach thoſe that are by nature Deaf and Dumb to ſpeak. The *Dactylogy* of *Bede* is pretty, whereby Men ſpeak as nimbly with the fingers as with the tongue; taking five fingers of the one hand for Vowels, and the ſeveral poſitions of the other for Conſonants. But that Deaf perſons may learn to ſpeak, happy ex-

experience hath proved, and that by many Instances. A *Castro* has given an account of the method by him successfully observed in teaching a Boy to speak that was born Deaf. After the use of some purgative medicines, he caused the Hair to be shaved off from his head, over the *Coronal suture*; and then frequently anointed the shaven place with a mixture of *Aqua vitæ*, *Salt peter*, *Oyl of Butter*, *Almonds*, &c. Having done this, he began to speak to the deaf person (not at his Ear, but) at his *Coronal suture*; and there after the use of Unctions and Emunctions the sound would pierce, when at his Ears it could not enter, so did he by degrees teach him to speak (*vide Ephem. German. Anno* 1670. *Observat.* 35.) But others have with good effect, followed another kind of method. There was a *Spanish* Noble Mait (Brother to the Constable of *Castile*) who being born Deaf and consequently Dumb from his Infancy, Physitians had long in vain tried Experiments for his Relief. At last a certain Priest undertook to teach him to speak. His attempt was at first laughed at, but within a while the Gentleman was able (notwithstanding his Deafness still remained) to converse and discourse with any Friend. he was taught to speak by putting a cord about his

his Neck, and straining or loosening the same, to advertise him when to open or shut his Mouth, by the Example of his Teacher. Nor was there any difference found between his Speech and that of other Men, only that he did not regulate his voice, speaking commonly too high (*vid.* Conferences of *Virtuosi* of P. 215.) Not long since *Franc. Mercur. Helmont*, designing to teach a Deaf man to speak, concluded it would be more easily practicable if the experiment were made with an Eastern wide-mouthed Language, which does remarkably expose to the Eye the motions of the Lips, Tongue and Throat. Accordingly he tried with the *Hebrew* Tongue; & in a short time his Dumb Scholar became an excellent *Hebrician*. Others have lately been as successful in their attempts to teach Deaf persons to speak and understand the Learned Languages. We need not go out of our own Nation, for there we find living Instances. In the Philosophical Transactions for the Year 1670. *Numb.* 61. an account is given concerning Mr. *Daniel Wheley* of *Northampton* in *England*; who by an accident lost his Hearing when he was about five years of age; and so his Speech, not at once, but by degrees in about half a years time. In the Year 1661. The Learned and Ingenious

Wallis of *Oxford*, undertook to teach the Deaf Gentleman to speak and write. Nor did the Doctor fail in attaining his end. For in the space of one year, the Dumb man had read over great part of the *English* Bible, and had attained so much skill as to express himself intelligibly in ordinary affairs, to understand Letters written to him, and to write Answers to them. And when Forreigners out of curiosity came to visit him, he was able to pronounce the most difficult words of their Language (even *Welsh* it self) which any could propose unto him. Nor was this the only person on whom the Doctor shewed his skill, for he has since done the like for another (a Gentleman of a very good Family) who did from his Birth want his Hearing. Likewise Dr. *Holder* in his late Book about the natural production of Letters, giveth Rules for the teaching of the Deaf and Dumb to speak.

I have the rather mentioned these things, for that there are several others in this Country who are Deaf and Dumb; whereas if they had an ingenious Instructor, I am abundantly satisfied that they might be taught to speak, their Deafness notwithstanding. Nor is this more difficult than it is to learn those that are blind to write; which though some may think it impossible and incredible, there

is (or at least three years ago there was) a living Instance to convince them. For in the *Weekly Memorials for the Ingenious*, lately published at *London* (in *Page* 80.) I find an observable passage which I shall here cause to be transcribed and inserted. From the Journal *des Scavans*, set forth *March* 25. 1680.

An Extract of a Letter written from Lyons, *by M. Spon. M. D. &c. concerning a Remarkable Particular.*

'*Esther Elizabeth van Waldkirk*, Daughter of a Merchant of *Shaffhausen*, residing 'at *Geneva*, aged at present nineteen years, 'having been blind from two Monethes old, 'by a Distemper falling on her Eyes, nevertheless hath been put on to the study of 'Learning by her Father, so that she 'understands perfectly *French*, *High-Dutch* and *Latin*; she speaks ordinarily *Latin* with her Father, *French* with her Mother, and *High-Dutch* with the People of that Nation; she 'hath almost the whole Bible by heart; is 'well skill'd in *Philosophy*; plays on the Or-'gans and *Violin*; and which is wonderful in 'this condition, she hath learned to write, 'by an invention of her Fathers, after this 'manner:

Then

'There was cut for her upon a Board, all 'the *Letters of the Alphabet*, so deep as to 'feel the figures with her fingers, and to fol-'low the traces with a *Pencil*, till that she had 'accustomed her self to make the Chara-'cters. Afterwards they made for her a 'Frame, which holds fast her Paper when 'she will write, and which guids her hand to 'make straight Lines; she writes with a '*Pencil* rather than with Ink, which might 'either foul her Paper, or by failing, might 'cause her to leave words imperfect. 'Tis 'after this manner that she writes often in '*Latin* to her Friends, as well as in the other 'two Languages.

But thus much may suffice to be spoken about *Mutes*, and the possibility of their being taught intelligibly to express themselves, though their deafness should still remain. I now proceed unto things of another nature: And the next *Remarkable* which we shall take notice of, is, concerning one now in *Hull* in *New-England* (*viz.* Leutenant *Collier*) who about sixteen years ago, being sensible of pain in his throat, made use of the common Remedies in that case, but to little effect. At last the pain about those parts became very extream, especially when he drank any Beer, nor was he able to swallow without much

diffi-

difficulty, so that he lived upon Water and liquid Substances. After he had been for some time in this misery, a Stone appeared under his Tongue, which though visible to the Eye, continued there for some dayes before it was taken out; and at last of it self fell into his mouth, (and so into his hands) leaving an hole behind it at the Roof of his Tongue. This Stone I have by me, while I write this, only some part of it, is broken away; that which remains, weighs twelve Grains. The person concerned, affirms, that it was first of a yellowish Colour, but now it is white, not being an inch in length, in shape somewhat resembling a Mans Tongue. But that which made the matter the more strange, was, that when he had occasion to void Urin, he was in as much pain as if the Stone had been in his Bladder or Kidney; for when his Urin passed from him, he was usually put into a Sweat with pain and anguish: the reason whereof I shall leave unto the more curious Inquisitors into Nature to determine. There are *Lapidosi Humours* in the Bodies of men, occasioned sometimes by Colds, sometimes by ill Diet which are apt to become Stones. It is related by the *Germans Curiosi*, that in the year 1655. a Person of quality in *Dantzick* was much afflicted

ted with a painful Tumor in his Tongue, a skilful Chirurgeon perceiving a Stone there, cut it out, upon which the Patient recovered, the Stone being as big as a small *Olive*. The like hapned to another in the Year 1662. Again in the Year 1678. a Gentlewoman in *Bromberg*, having been for several Years in the Spring and in the Fall afflicted with a pain in her tongue, at last the pain became intolerable, untill a Stone as big as a *Filbert*-Nut came out of her Tongue, upon which she had ease. In the *Philosophical Transactions* for the Year 1672. *Page* 4062. an account is given of a Man in *England* who had a Stone breeding under his Tongue, occasioned by his suffering much cold in a Winter Sea-Voyage. Not long after his Landing, he found an hard lump in the place where the Stone was generated. There were eight years between the time of the Stones first breeding and its being taken away. Upon a fresh cold-taking he suffered much pain, but when the cold was over his pain ceased. At last it caused a swelling about his throat, especially at the first draught of Beer at Meals. The last Summer of his affliction, the Stone caused him to be vertiginous; and some dayes before an excision, such an abundance of Rheume and Spittle flowed out of his

his Mouth, as would presently wet all the Bed about him. The Stone weiged but seven Grains, being much of the shape of our ordinary Horse-beans. This Stone was by judicious Observators judged to be one of those Tumors called *Atheroma*, and therefore the Name they would have it called by, is *Lapis Atheromatis*. Stones have been taken out of the Joynts of many Gouty persons, some cold Imposthumes arising in their joynts before. *Sennertus*, *Platerus*, *Bartholinus*, *Skenckius*, and other learned Men have observed that Humane Bodies are subject to putrification in every part of them, and many notable Instances to this purpose are mentioned in the Philosophical Transactions at *London*; and by the *Curiosi* in forreign Countries. I presume it will not be unacceptable unto such as have not those Books, for me to relate some Examples out of them to our present purpose. There was then, a Man who being troubled with a *Catarrh* and obstruction of Urin, when a Vein was opened there came four Stones out of it. Again a person that was much afflicted with a Distillation of Rhume. And another that was continually imployed in preparing Lime: Small stones bred in their Lungs, many of which (as big as Peas) were Coughed up. A Stone as big as a Goose

Egg

Egg was found adhæring to the Liver of the Countess of *Nadesti*. One that died by a violent pain in his head, there was found a Stone therein between the *Dura* and the *Pia Mater*. A Woman that died by *Nephritick Pains*, the Physitian found her left Kidney to be filled with large Stones, as for the right Kidney the substance of it was converted into a perfect Stone. In the same year there was an Ox near *Padua*, in *Italy*, which could by no means be made fat; but was observed to be strangely stupid, and to hold down his head after an unusual manner; they that killed him, found that his Brains were petrified, being as hard as Marble. The like happened to another Ox in *Sueena*. Nor are Humane Bodies wholly free from the like *Petrification*; for *Anatomists* of good credit affirm that they have known several dissected by them, whose Brains were in part petrified. Nay the heart it self is not exempted from this Misery. There were three Stones found in the Heart of the Emperour *Maximilian II.* It is no less strange that Bones should be generated in the Lungs, Heart, and other Bowels. Nothing in nature seems more mysterious than that which hapned to the Brother of the illustrious *Caspar Horwath*, a Baron in the Kingdom of *Hungaria*, who having been

for some years Consumptive, after his Death the Physicians opened him, and found in the midst of his heart (which was very much dried) a Bone like an Almond, perfectly expressing the genuine Effigies of the dead Gentleman, representing his very Beard, and all the features of his face so exactly, as that it was not possible for any Artist to have drawn a Picture more like the Person, than Nature had performed in this Bone (*vide Germ. Ephem. An.* 1671. *Observ.* 40. P. 72.) Moreover, credible Histories Report, that in *Africa*, the Bodies of Men (and of other Animals) have been turned into perfect Stones. Nor is that much less prodigious which *Albertus* reports concerning a Tailors Wife (her Name was *Columba Chary*) who having conceived with Child, the usual time for Delivery being come, was in great pain, and other symptoms of Birth appeared, yet she was never Delivered, but lived twenty eight years in much misery, still retaining her Burden. After her Death, the Physitians found that the Child within her was turned into a Stone, *vid. Sennert. Pract. Med. Lib. Part* 2. *Cap.* 8. *De Lythopædia. Thuanus* has another Instance like unto this. And within a few years there happened a thing as prodigious and astonishing (though without any

dification) as any of the former Relations. For in the Year 1652. the Wife of *John Puget* at *Tolouse* in *France*, being with Child and come to her full time, was in travailing pains, but no Child followed. For the space of twenty years she perceived the Child to stir, with many troublesome symptoms accompanying; but for the six last years of her life, she perceived it not to move; falling sick she requested a Chirurgeon to open her after she was dead; that being done, a Child was found in her Body, neither *putrified* nor yet *petrified*. All the inward parts of the Child were discoloured with a blackishness, except the heart, which was red, and without any coming blood. This Infant weighed eight pound Averdupoise. The Mother died *June* 18. 1678. being about the sixty fourth year of her Age. I should hardly give credit to a Story so stupendous and incredible, were it not mentioned in the Philosophical transactions (*No.* 139. *P.* 979. as a thing most undoubtedly true. But to conclude the Discourse we are upon, I shall only add here, that it is not so strange for Stones to breed in all parts of the Bodies of Men, as for Plants, and divers sorts of Animals to be formed therein: for many Authors have attested to this. And this Writer affirms that there was not long

ſince a Woman who having drunk *Stagnating* Water out of a Pond where Frogs uſed to keep, grew *Cachectical*, and ſwelled ſo as that ſhe was thought to be *Hydropical*. One Evening walking near the Ponds where the Frogs croked, ſhe perceived Frogs to croke in her Belly. Acquainting a Phyſitian, he gave her a ſtrong *Cathartick*, whereupon ſhe caſt up two living Frogs pretty large, green on their back and yellow under their bellies, and voided three dead by ſiege, with a great deal of greeniſh *Serum*, after which ſhe was well diſpoſed. Again in the Year 1680. A Man living near *Lyons* in *France*, voided a Worm ſeven Ells long, ſcaly like a Serpent, and hairy. See the *Weekly Memorials for the Ingenious*, P. 67, 82, 100.

CHAP.

CHAP. X.

Of Remarkable Tempeſts *in* New-England. *A Remark upon the Hurricane,* Anno. 1635. *A Remarkable accident by a ſudden freezing of Rain in the Year* 1659. *A ſtrange Whirl-wind in* Cambridge 1680. *Another in* New-Haven Colony 1682. *Another at* Springfield. *Some parallel Inſtances. Of* Earthquakes *in this Country. Land wonderfully removed. Parallel Stories. Of Remarkable Floods this year, not only in* New-England, *but in other parts of the World. An account of a prodigious Flood in* France *five years ago, with conjectures concerning the natural reaſon of it.*

OTher *Remarkables* beſides thoſe already mentioned, have hapned in this Countrey, many of which I cannot here inſert, as not having received a full and clear account concerning them. Nevertheleſs, ſuch particulars as I have by good and credible hands been informed of, I ſhall further add. And let it be here Recorded, that we have ſeen diverſe Tempeſts in *New-England,* which deſerve to have a *Remark* ſet upon them, in reſpect of ſome notable Circumſtances wherewith they have been attended. I have not

though

heard of any Storm more diſmal than the great *Hurricane* which was in *Auguſt* 1635. the fury whereof threw down (either breaking them off by the bole or plucking them up by the roots) thouſands of great Trees in the Woods. Of this ſome account is given by Mr. *Thacher*, in the firſt Chapter of our preſent Collection. And I muſt confeſs, I have peculiar reaſon to commemorate that ſolemn providence, inaſmuch as my Father and Mother, and four of my Brethren were then in a Veſſel upon the Coaſt of *New-England*, being at Anchor amongſt the Rocks at the *Iſles of Sholes* when the Storm began; but their Cables broke, and the Ship was driving directly upon a mighty Rock, ſo that all their lives were given up for loſt, but then in an inſtant of time, God turned the Wind about, which carried them from the Rock of Death before their eyes: This memorable providence is mentioned in my Fathers Life, both in that Edition publiſhed in this Countrey, *Page* 21,22. And alſo in that publiſhed by Mr. *Clark* in his laſt Volumn of Lives, *Page* 131. Wherefore I ſhall not here further enlarge upon it. In the Year 1653. near the Town of *Concord* in *New-England*, there hapned that which is ſomewhat rare, and therefore to be reckoned amongſt Remarkable

markable Accidents. In the Moneth of *February*, it having rained a great part of the day, at night it froze extreamly, so as that many Limbs were broken off from many Trees by the weight of the Ice, caused by the sudden friezing of the Rain upon the Boughs. It was somewhat formidable to hear the crackings made a good part of the night, by the falling of so much Wood (thousands of Cords) as was by that means occasioned. Of later years several places in this Countrey have been visited with strange and awful Tempests. That was very Remarkable which hapned in *Cambridge* in *New-England*, *July* 8. 1680. The persons who were Witnesses of that very amazing Providence have declared what themselves observed about it. The History whereof I shall here insert, a Worthy Person having furnished me with the following Narrative. 'Samuel Stone of 'Cambridge in *New-England* does declare and 'testifie, that 'July 8. 1680. about two of 'clock in the afternoon, he being with his 'young Son in the Field, the Wind then 'Southerly, he observed a Cloud in the North-'west in opposition to the Wind, which caused a singing noise in the Air, and the wind 'increased, till the Whirl-wind came, which 'began in the Meadow near where he was, though

'though then it was not so violent as it pro-
'ved afterwards, as it passed by him it sucked
'up and whirled about the Hay that was
'within the compass of it: it passed from
'him towards his House over an Hill, tear-
'ing down several Trees as it went along;
'and coming to his Barn carried off a consi-
'derable part of the Roof (about twenty
'four foot one way, and thirty the other,
'fell near the Dwelling-house where People
'were, yet could not its fall be heard by them
'(yet it was so great that it was heard by some
'a mile off) by reason of the great rushing
'noise of the Wind. Afterwards as it pres-
'sed towards *Matthew Bridge*'s House, it tore
'down some Trees and Indian Corn, and
'there rose up into the Air for the space of a
'quarter of a Mile; afterwards it came down
'upon the Earth in a more violent manner;
'the effects whereof he saw not, but it may
'be known by the following Relation.

'*Matthew Bridge* who was an Eye-witness
'of what hapned, Declares that he observed
'a thick Cloud coming along his Fathers
'Field before his house, as to appearance ve-
'ry black; in the midst of the Cloud as it
'passed over him, there seemed to be a light
'Pillar as he judged about eight or ten Foot
'diameter, which seemed to him like a Screw

or solid Body. Its motion was continually circular, which turned about the rest of the Cloud. It passed along upon the Ground, tearing all before it, Bushes by the roots, yea the Earth it self, removing old Trees as they lay along on the Earth, and Stones of a great magnitude, some of which could not be found again: great Trees were twisted and torn down, and carried a distance from the place where they were; Branches of Trees, containing about a Load of Wood, were blown from their Bodies, and carried forty yards or more. The Cloud it self was filled with Stones, Bushes, Boughs, and other things that it had taken up from the Earth, so that the top and sides of the Cloud seemed like a green Wood. After it went from him, it went a mile and half before it scattered, bearing down the Trees before it above a Mile in breadth; passing through a thick Swamp of *Spruce*, *Pine*, and other young Trees (which was about half a mile through) it laid all flat to the ground, yet the Trees being young, are since risen up: it was observable as it passed through a new planted Orchard, it not only pulled up some of the young Trees by the roots, but broke off some of them in the bodies, about two or three foot high, as if they had been shot

'shot off not hurting the Stocks. Moreover, 'there was such a great noise made by the 'Storm, that other considerable noises at the 'same time, as falling of very great Trees ve-'ry near one, could not be heard. The a-'bove said *Matth. Bridge*, and a Boy with him 'endeavoured to run to the House, but were 'prevented by the Storm, so that they were 'necessitated to ly flat upon the Ground be-'hind some Bushes, and this thick Cloud and 'Pillar passed so near them as almost to touch 'their feet, and with its force bent the Bushes 'down over them, and yet their lives were 'preserved. *John Robbins* a Servant Man 'was suddenly slain by this Storm, his Body 'being much bruised, and many Bones bro-'ken by the violence thereof. Thus con-cerning that.

The last year was attended with sundry Remarkable Tempests in several parts of this Country. One of which hapned in *New-Haven* Colony, *June* 10. 1682. Concerning which I have received from a good hand the following account. This Storm began a-bout 2 *h. P. M.* and continued two hours. It reached *Stratford*, *Milford*, *Fairfield*, *New-Haven*, and it was very violent in every one of these places, especially *Milford*, where three Barns were blown down by it, and one

House

House new built, that was forty foot in length, well inclosed, was moved from the Foundation at one corner, near two foot and an half; but the greatest strength of the Storm was about six miles above *Stratford*, as is evident by the great Havock, that is there made, for the compass of half a mile in breadth, scarce a Tree left standing, which is not shaken by the Storm; the strongest Oaks are torn up by the roots, some two foot, some three foot and more over; young Saplins that were not so big as a Mans middle, were broken off in the midst: This Storm came out of the West, and the Wind did before the end somewhat veer towards the North; it was attended with a violent Rain: the very noise of the Wind in the Woods, was such, as that those that were in it could not hear the fall of a Tree a few Rods from them. Great Limbs of Trees were carried like Feathers in the Air an incredible distance from the Trees they were broken from: Many that were at work in the Woods were in great danger, and had no way to preserve themselves but by running into open Plains, where there were no Trees. The strength of the Storm passed along East and by South, over *Stratford River*, and between *Milford* and *New-Haven*, and there it passed away into

into the Sound towards *Long-Island*: Many thousands of Trees were blown down both above and below the place before specified, but in the compass of that half mile, the greatest strength of the Storm was; for there almost there was an universal Destruction of all the Trees, leaving the place upon Hills so naked that very few Trees are found standing. Thus of that Tempest.

Also, on *June* 26. 1682. there were the most amazing Lightnings that have been known in *New-England*, a great part of the night being thereby made as light as the Day. In some places grievous Hail fell with the Lightning, breaking the Windows of some Houses. But at *Springfield* it was most dreadful, where great pieces of Ice, some seven, some nine inches about, fell down from the Clouds with such violence that the Shingles upon some Houses were broken thereby, and holes beat into the Ground, that a man might put his hand in. Several acres of Corn (both Wheat and Indian) were beat down and destroyed by the Hail. Yet this Hail-storm (though terrible) was not comparable to that which hapned three years ago in another part of the World, *viz.* at the Town of *Blois* in *France*, where the People were by the amazing fury of a prodigious Tempest so frighted

frighted out of their sleep, and forced to rise out of their Beds that they might save their lives. Several Houses, and two (Churches) Meeting-houses, were beat down to the ground. This Tempest was likewise accompanied with a most prodigious Hail, many thousand stones being found as big as a Mans fist. This unusual Artillery of Heaven, broke all the Slates wherewith the Houses were covered, and the Glass-windows, all over the Town, as if they had been beaten in a Morter. Without the Town eight whole Parishes with the Fields adjacent were wholly ruined by that Hail, in such a terrible manner, that it seemed as if no Corn had been sown, or Vines planted there. Four other Parishes were much endamaged, multitudes of Chimneys beaten down, so that the damage thereby, with the breaking of the Windows and Tyles, were valued to be above two hundred thousand Crowns; and the harm in the Vineyards, and Corn-fields invaluable. The Divine Providence was very much seen, in that Man, Woman nor Child were killed in this fearful Desolation. The Reader may see a more full Relation of this prodigious Hail-storm in Mr. *Burton's* surprising Miracles of Nature, *Page* 180, 181. As for those sudden Gusts wherewith part of

Cam-

Cambridge, and several Towns near *New-Haven* in *New-England* were Alarm'd, the like hapned at a place in *England*, fourteen years ago; the account whereof may be seen in the *Philosophical Transactions* Numb. 17. *Page* 2156. which I shall here insert. It is that which followeth, *Octob.* 30. 1669. betwixt five and six of the Clock in the Evening, the Wind Westerly, at *Ashley* in *North-Hampton-shire*, hapned a formidable *Hurricane*, scarce bearing sixty yards in its breadth, and spending it self in about seven minutes of time. Its first discern'd assault was upon a Milk-Maid, taking her Pail and Hat from off her Head; and carrying it many scores of yards from her, where it lay undiscovered some dayes. Next, it storm'd the Yard of one *Strigge*, dwelling in *Westthorp* (a name of one part of the Town) where it blew a Wagon-body off of the Axel-trees, breaking the Wheels and Axel-trees in pieces, and blowing three of the Wheels so shattered over a Wall. The Wagon stood somewhat cross to the passage of the Wind. Another Wagon of Mr. *Salisburies* marched with great speed upon its Wheels against the side of his House to the astonishment of the Inhabitants. A branch of an *Ash-tree* of that bigness that two lusty Men could scarce lift it, blew over

Mr.

Mr. *Salisburies* House without hurting it, and yet this Branch was torn from a Tree, an hundred yards distant from that House. A Slate was found upon a Window of the house of *Samuel Templer* Esqr. which very much bent an Iron Bar in it; and yet tis certain, that the neareſt place, the ſlate was at firſt forced from, was near two hundred yards: Not to take notice of its ſtripping of ſeveral Houſes; one thing is remarkable, which is, that at Mr. *Maidwells* Senior, it forced open a Door, breaking the Latch, and thence marching through the Entry, and forcing open the Dairy Door, it overturned the Milk-Veſſels, and blew out three Panes or Lights in the Window; next it mounted the Chambers, and blew out nine Lights more: from thence it proceeded to the Parſonage, whoſe Roof it more than Decimated; thence croſſeth the narrow Street, and forcibly drives a Man headlong into the Doors of *Tho. Briggers*. Then it paſſed with a curſory ſalute at *Thomas Marſtones*, down to Mr. *George Wignils*, at leaſt a Furlongs diſtance from *Marſtons*, and two Furlongs from *Sprigges*, where it plaid notorious Exploits, blowing a large Hovel of Peas from its Supporters, and ſettling it cleverly upon the ground, without any conſiderable damage to the Thatch. Here it

blew a Gate Post, fixed two foot and an half in the ground, out of the Earth, and carried it into the Fields, many yards from its first abode.

Thus much concerning Remarkable *Tempests.*

Earthquakes deserve to be mentioned amongst *Remarkable Providences*, since *Aristotle* himself could say, that the Man is stupid and unreasonable who is not affected with them. This part of the World hath not been altogether free from such tremendous accidents, albeit, through the gracious providence of God) there never was yet any harm done amongst us thereby, so far as I have heard. The Year 1638. was attended with a considerable *Earth-quake*. There are who affirm that they heard a strange kind of noise before the Earth began to tremble. Another *Earth-quake* was observed in some parts of *New-England*, *Anno Domini* 1658. Also in in the Year 1662. on the 26, 27, and 28 of *January*, the Earth was shaken at least six times in the space of three dayes. I remember that upon the first approach of the *Earth-quake*, the things on the Shelves in the House began to move. Many People ran out of their Houses with fear and amazement: but no House fell, nor was any damage sustained

ſtained. There was another *Earth-quake* *April* 3. 1668. We in *Boſton* were ſenſible of it, but ſome other parts of the Countrey were more terribly ſhaken. The *Indians* ſay that the *Earth-quake* this year, did ſtop the courſe of a conſiderable River. It is alſo reported, that amongſt the *French* in *Nova-Scotia*, there hapned an *Earth-quake* which rent an huge Rock aſunder to the center, wherein was a vaſt hollow of an immeaſurable depth. Concerning *Earth-quakes* which have lately hapned in remoter parts of the World, I ſhall not here inſert any thing, having mentioned them in my *Diſcourſe of Comets*, Printed the laſt year. Only therein I have not taken notice of that memorable *Earth-quake*, *May* 12. 1682. having received Information concerning it more lately. Such Readers as are inquiſitive into things of this nature, may ſee that *Earth-quake* deſcribed and diſcourſed on, in the *Weekly Memorials for the Ingenious*, *Page* 125, &c. Remarkable was that which hapned *A. D.* 1670. at a place called *Kenebunck*, in the *Province of Main* in *New-England*, where not far from the River ſide a piece of Clay Ground, was thrown up over the top of high Oakes that grew between it and the River, into the River, ſtopping the courſe thereof, and leaving an hole forty

yards ſquare, wherein were thouſands of clay Bullets, like Musket Bullets. It is alſo remarkable, that the like to this hapned at *Caſco* (twenty miles to the Eaſtward of the other place) much about the ſame time: Whether the removal of this ground did proceed from an *Earth-quake*, or by the eruption of Mineral Vapors, or from ſome other cauſe, may be diſputed. They that would give a probable conjecture concerning the natural cauſe, muſt firſt know whether a great Drought, or much Rain, or both ſucceſſively, did not proceed, of which I am not informed. The like Memorable accidents have hapned in ſeveral places in *England*, both in the former, and in this preſent age; which it may be twill be pleaſing and edifying to ſome Readers for me here to commemorate. To proceed. The like to what hath been related, fell out 1571. in *Hereford-ſhire*; *Marcley Hill*, in the Eaſt part of the Shire; with a roaring noiſe, removed it ſelf from the place where it ſtood, and for three dayes together travelled from its old ſeat. It began firſt to take its Journey, *February* 17. being Saturday, at ſix of the clock at night, and by ſeven of the clock next Morning, it had gone forty paces, carrying with it Sheep in their Cotes, Hedg Rows

and

and Trees, whereof ſome were overturned, and ſome that ſtood upon the Plain are firmly growing upon the Hill, thoſe that were Eaſt were turned Weſt, and thoſe in the Weſt were ſet in the Eaſt. In this Remove it overthrew *Kinnaſton Chappel*, and turned two High-wayes near an hundred yards from their old paths. The Ground that thus removed was about twenty ſix Acres, which opening it ſelf with Rocks and all, bore the Earth before it for four hundred yards ſpace, without any ſtay, leaving Paſturage in place of the Tillage, and the Tillage overſpread the Paſturage. Laſtly overwhelming its lower parts, it mounted to an Hill of twelve Fathom high, and there reſted, after three dayes Travel. Again on the third of *January*, A. D. 1582. at *Hermitage* in *Dorſet-ſhire*, a place of ground of three Acres, removed from its old place (as is teſtified by *Stow* in his *Summary*) and was carried over another Cloſure where Alders and Willows grew; the ſpace of forty Rod or Perches, and ſtopped the High-way that led to *Corne*, and the Hedges that it was incloſed with, incloſe it ſtill, and the Trees ſtand bolt upright, and the place where this Ground was before, is left like a great Pit. Alſo on the fourth of *Auguſt* 1585. at *Motingham* in *Kent*, after a

very violent Tempeſt of Thunder and Rain, the Ground ſuddenly began to ſink, and three great Elms growing upon it, were carried ſo deep into the Earth, that no part of them could any more be ſeen. The Hole left is in compaſs eighty yards, and a Line of fifty Fathom plummed into it finds no bottom. Alſo *December* 18. 1596. a mile and half from *Weſtram* Southward (which is not many miles from *Mottingam*) two Cloſes lying together, ſeparated, with an Hedge of Hollow Aſhes; there was found a part thereof twelve Pearches long, to be ſunk ſix foot and and an half deep; the next morning fifteen foot more; the third morning eighty foot more at the leaſt, and ſo daily that great Trench of Ground containing in length about eighty Pearches, and in breadth twenty eight, began with the Trees and Hedges on it, to loſe it ſelf from the reſt of the Ground lying round about it, and withal to move and ſhoot forward day and night for eleven dayes. The Ground of two Water-pits, the one ſix foot deep of Water, the other twelve at the leaſt, and about four Pearches over in breadth, having ſundry Tuffs of *Alders* and *Aſhes* growing in the Bottoms, with a great Rock of Stone under them, were not only removed out of their places, and carried towards the South,

South, at leaſt four Pearches a pieces, but withal mounted aloft, and become Hills, with their Sedge, Flags, and black Mud upon the tops of them, higher than the face of the Water which they had forſaken) by three foot, and in the place from which they are removed; other ground which lay higher is deſcended, receiving the Water which lies upon it. Moreover, in one peace of the plain Field, there is a great hole made by ſinking of the Earth to the depth of thirty foot at the leaſt, being in breadth in ſome places two Pearches over, and in length five or ſix Pearches. Alſo there an Hedge thirty Pearches long, carried Southwad with his Trees, ſeven Pearches at the leaſt; and ſundry other ſinkings there be in divers places, one of ſixty Foot, another of forty ſeven, and another of thirty four foot, by means of which confuſion is is come to paſs, that where the higheſt Hills were, there be the deepeſt Dales, and the loweſt Dales are become the higheſt Ground. The whole meaſure of breaking, was at the leaſt nine Acres. One Inſtance more I find to the like purpoſe in Mr. *Childrey* his *Britannia Baconica*, pag. 131 where ſpeaking of the natural Rarities of *Cheſhire*, he thus writeth, *July* 1. 1657. about 3. *h.* in the Pariſh of *Bukley*, was heard a

very great noise like Thunder afar off, which was much wondred at, because the sky was clear, and no appearance of a Cloud. Shortly after a Neighbour comes to me (saith the Author of this Relation) and told me I should see a very strange thing, if I would go with him, so coming into a Field, called the *Ley-field*, we found a very great Bank of Earth which had many tall Oaks growing on it, quite sunk under the ground, Trees and all. At first we durst not go near it, because the Earth for near twenty yards round about is exceeding much rent, and seems ready to fall in; but since that time my self and some others, by Ropes have ventured to see the bottom, I mean to go to the brink, so as to discern the visible bottom, which is Water, and conceived to be about thirty yards from us, under which is sunk all the Earth about it for fifteen yards round at least; three tall Oaks, a very tall Awber, and certain other small Trees, and not a sprigg of them to be seen above water: four or five Oaks more are expected to fall every moment and a great quantity of Land is like to fall, indeed never ceasing more or less, and when any considerable Clod falls, its much like the report of a Canon. We can discern the Ground hollow above the Water a very great depth

depth, but how far hollow, or how far deep is not to be found out by Man. Some of the water was drawn out of this Pit with a Bucket, and they found it to be as salt as Sea-water; whence some imagine that there are certain large passages there, into which the Sea flows under ground, but I rather think, that this Salt-water is no more but that which issues from those Salt Springs about *Nantwich*, and other places in this Shire. But of this no more at present.

Some Remarkable *Land-floods*, have likewise hapned in *New-England*. Nor is that which came to pass this present year to be here wholly passed over in silence. In the Spring time the great River at *Connecticot* useth to overflow, but this year it did so after Midsummer, and that twice; For *July* 20. 1683. A considerable Flood unexpectedly arose, which proved detrimental to many in that Colony. But on *August* 13. a second and a more dreadful Flood came. The Waters were then observed to rise twenty six foot above their usual Boundaries. The Grass in the Meadows, also the English Grain was carried away before it. The Indian Corn by the long continuance of the Waters is spoiled: so that the four River Towns viz. *Windsor*, *Hartford*, *Weathersfield*, *Middle-Town*, are extream sufferers. They write

from thence, that ſome who had hundreds of Buſhels of Corn in the Morning, at night had not one Peck left for their Families to live upon. There is an awful intimation of Divine Diſpleaſure *Remarkable* in this matter; inaſmnch as *Auguſt* 8. a day of publick Humiliation with Faſting and Prayer, was attended in that Colony, partly on the account of Gods hand againſt them in the former Flood; the next week after which, the hand of God was ſtretched out over them again, in the ſame way, after a more terrible manner then at firſt. It is alſo *Remarkable* that ſo many places ſhould ſuffer by inundations as this year it hath been. For at the very ſame time when the Flood hapned at *Connecticot*, there was an *Hurricane* in *Virginia* attended with a great exundation of the Rivers there, ſo as that their Tobacco and their Indian Corn is very much damnified. Moreover we have received Information this Summer, that the mighty River *Danow* (the biggeſt in *Europe*) hath overflowed its Banks, by means whereof many have loſt their lives. Alſo near *Aix* in *France*, there lately hapned an unuſual Flood, whereby much harm was done; and had the Waters continued riſing but one hour longer, the City had probably been deſtroyed thereby. There was likewiſe

a ſudden and extraordinary Flood in *Jamaica*, which drowned many (both Men and Beaſt) and was very detrimental to ſome Plantations there. They that came lately from thence, aſſure us that the Waters in ſome places aroſe an hundred and fifty foot. Such mighty Streams did the Heavens ſuddenly power down upon them. Thus doth the great God *Who ſits King upon the Floods for ever*, make the World ſee how many wayes he hath to puniſh them, when it ſhall ſeem good unto him. Many ſuch things are with him. There are who think that the laſt Comet, and thoſe more rare Conjunctions of the *Superiour Planets*, happning this Year, have had a natural influence into the mentioned Inundations. Concerning the Flood at *Connecticot*, as for the more immediate natural cauſe, ſome impute it to the great Rain which preceded. Others did imagine that ſome more than uſual *Cataracts* did fall amongſt the Mountains, there having been more Rain then what now fell, ſometimes when no ſuch Flood has followed. It is not impoſſible, but that the Wind might be a ſecondary cauſe of this Calamity; Judicious Obſervators write concerning the River *Dee* in *Cheſhire* in *England*, that though much Rain do fall, it riſeth but little, but if the South

Wind

Wind beat vehemently upon it, then it ſwells and overflows the Grounds adjoyning extreamly; the reaſon of which is, that the River being broad towards the Sea, when the Rain falls it hath a quick and eaſie paſſage, but the South Wind brings the Sea in, and doth ſomewhat ſtop the free paſſage of the River into the Sea. Whether there might not be ſome ſuch natural reaſon of the great Flood in *Connecticot* at this time; the ingenious upon the place, who know beſt how things are there circumſtanced may conſider. With us in *Boſton* it was then at firſt an *Eure-clydon*; but in the afternoon the Wind became Southerly, when it blew with the greateſt fierceneſs. If it were ſo at *Connecticot*, it ſeems very probable that the fury of the wind gave a check to the free paſſage of the River, which cauſed the ſudden overflowing of the Waters. It has moreover been by ſome obſerved, that the breaking forth of ſubterraneous Waters has cauſed very prodigious Floods. Since the dayes of *Noah*, when the Fountains of the great Deep were opened, no Hiſtory mentions a more ſurprizing and amazing Inundation than that which happened five years ago at *Gaſcoyn* in *France*) proceeding (as tis probably judged) from the irruption of Waters out of the Earth. Concerning

cerning which Remarkable accident, a judicious account is given in the late *Philosophical Collections*, published by Mr. *Robert Hook*, *Page* 9. There being but one of these Books in the Countrey; the Ingenious will not blame me, if I here insert what is there Related, which is as followeth;

'In the beginning of the Moneth of *July*, 1678. after some gentle rainy dayes 'which had not swelled the Waters of the '*Garonne* more than usual; one night this 'River swelled all at once so mightily, that 'all the Bridges and Mills above *Tolouse* 'were carried away by it. In the Plains 'which were below this Town, the Inhabitants who had built in places, which by 'long Experience they had found safe enough from any former Inundation, were 'by this surprized, some were drowned together with their Cattle; others had not 'saved themselves but by climbing of Trees, 'and getting to the tops of Houses; and 'some others which were looking after their 'Cattle in the Field, warned by the noise 'which this horrible and furious Torrent of 'Water (rowling towards them with a swiftness like that of the Sea (in *Britain* he 'means) made at a distance, could not scape 'without being overtaken, though they fled with

with much precipitation: this nevertheless did not last many hours with this violence. At the same time Exactly, the two Rivers only of *Adour* and *Gave*, which fall from the *Pyrenean Hills*, as well as the *Garonne*; and some other small Rivers of *Gascoyn*, which have their Source in the plain, as the *Gimone*, the *Save* and the *Bart*, overflowed after the same manner, and caused the same Devastations. But this Accident happened not at all to the *Aude*, the *Ariege*, or the *Aziſe*, which come from the Mountains of *Foix*, only that they had more of the same than those of the *Conſerans*, the *Comminge*, the *Bigorre*. Those who have heard talk of those Inundations at a distance, were not at all astonished at it, believing it to proceed from the violent Rains of some Tempests which had suddenly filled these Rivers, or that they had caused a sudden Thaw of the Snow of the *Pyrenees*, which had swelled the Rivers that were near.

Monsieur Mariel of *Montauban*, Advocate of the Parliament, an Inquisitive and Learned Man hath searched after the cause of this Deluge (by the order of *Monsieur Faucault Intendant de Justice en la generalité de Montauban*, one not less seeing and understanding in ingenious Sciences, than expert and

and exact in the performance of his charge and employment; understanding that this overflowing could not be produced by either of the forementioned causes, and being assured that it must have had one more extraordinary than all these.

And first he grounded his thoughts upon the report of the People of the place who were witnesses of this Prodigy. And above all of those who being in the highest Valleys of the *Pyrenean* at the very Source, had either seen or known all circumstances, for they all agreed, that it had rained indeed but that the Rain was neither so great, nor lasted so long as to swell the Rivers to that excess, or to melt the Snow off the Mountains. But the nature of these Waters, and the manner of their flowing from the Mountains, confirmed him perfectly in his Sentiments. For, 1. The *Inhabitants* of the *Lower Pyrenians* observed, that the Waters overflowed with violence from the Entrails of the Mountains, about which there were opened several Channels, which forming so many furious Torrents tore up the trees, the Earth and great Rocks in such narrow places where they found not a passage large enough. The Water which also spouted from all the sides of the Mountain

in

'in innumerable Jets, which lasted all the 'time of the greatest overflowing, had the 'tast of Minerals.

'2. In some of these passages the Waters 'were stinking (as when one stirs the mud 'at the bottom of Mineral Water) in such 'sort that the Cattle refused to drink of it, 'which was more particularly taken notice 'at *Lombez*, in the overflowing of the *Save*; '(which is one of the Rivers) where the 'Horses were eight hours thirsty before they 'would endure to drink it.

'3. The Bishop of *Lombez* having a de-'sire to cleanse his Gardens, which the *Save* 'passing through by many Channels by this 'overflowing, had filled with much Sand and 'Mud; those which entred them felt an 'itching like to that which one feels when 'one Bathes in Salt-water, or washes one 'self with some strong Lixivial: these Wa-'ters have caused the same kind of itching 'risings in the skin. This last Observation 'is not less strong then both the others to 'prove, that this over-flowing was not either 'caused by the Rains, or by the meltings of 'the Snow, because this itching could not be 'produced by either of the said Waters, 'which are not at all of this nature, but by 'some Mineral juice, either *Vitriolic* or *Alu-*

minous

'*minous*, which the Waters had dissolved in 'the Bowels of the Mountains, and had car-'ried along with it in passing through those 'numerous Crannies. And tis for this rea-'son that *Monsieur Martel* believes he had 'found out the true cause of this overflow-'ing to be nothing else but the subterraneous 'Waters; for if the Heavens have not sup-'plied his prodigious quantity of Waters, 'neither by the Rain, nor the melting of the 'Snow: it cannot come else where then from 'the Bowels of the Earth, from whence pas-'sing through divers Channels, it had con-'tracted and carried along with it that stink-'ing and pungent quality.

But thus much concerning late Remarkable Floods.

CHAP. XI.

Concerning Remarkable Judgements. Quakers *judicially plagued with ſpiritual Judgments. Of ſeveral ſad Inſtances in* Long-Iſland. *And in* Plimouth *Colony. That ſome of the* Quakers *are really poſſeſſed with Infernal Spirits. Proved by a late wonderful Example of one at* Balſham *near* Cambridge *in* England. *Of ſeveral who imprecated vengeance upon themſelves. The woful end of* Drunkards. *And of thoſe that have deſigned evil againſt the* Churches *of* Chriſt *in* New-England.

THoſe memorable *Judgements* which the Hand of Heaven has executed upon notorious Sinners, are to be reckoned amongſt *Remarkable Providences. Lubricus hic locus & difficilis.* He undertakes a difficult province that ſhall relate all that might be ſpoken on ſuch a Subject, both in that it cannot but be gravaminous to ſurviving Relations, when ſuch things are publiſhed, alſo in that men are apt to miſapply the unſearchable Judgements of God, which are a great deep, as *Job*'s Friends did; and wicked *Papiſts* have done the like, with reſpect to the untimely death of famous *Zuinglius*. We may

may not judge of Men meerly by outward accidents which befal them in this World, since all things happen alike unto all, and no man knoweth either love or hatred by all that is before them. We have seen amongst our selves, that the Lords faithful Servants have sometimes been the Subjects of very dismal dispensations. There hapned a most awful providence at *Farmington* in *Connecticot* Colony, *Dec.* 14. 1666. When the House of Serjeant *John Hart* taking fire in the night, no man knows how, (only it is conjectured that it might be occasioned by an Oven) he and his Wife, and six Children were all burned to death before the Neighbours knew any thing of it, so that his whole Family had been extinguished by the fatal Flames of that unhappy night, had not one of his Children been providentially from home at that time. This *Hart* was esteemed a choice Christian, and his Wife also a good Woman. Such things sometimes fall upon those that are dear unto God, to intimate, *if this be done to the green tree, what shall be done to the dry*, that is fit for nothing but the fire. Nevertheless, a Judgement may be so circumstanced, as that the displeasure of Heaven is plainly written upon it, in legible Characters. On which account it is said, *that the wrath of God*

is revealed from Heaven against all ungodliness and unrighteousness of Men, Rom. 1. 18. Sundry Learned Men have published whole Volumns profitable to be read, on this Subject, *e. g. Goulartius* his Historical Collections, *Houlderfius* in his Historical Theater; which is inlarged by *Lonicerus*. *Cheffelius* his memorable Histories of the Judgements of God. And amongst our *English* Writers, D. *Beard* in his Theater of Gods Judgements, with Dr. *Taylor's* Additions; and Mr. *Clark* in his two Volumns of Examples, have said enough to convince Atheists that there is a God, and that there is a Judgement. Yea, the divine providence in Remarkable Punishments inflicted upon very wicked men has been so conspicuous and glorious, as that the Gentiles of old could not but take notice of it. The Poet could say, *Rara antecedentem scelestum deseruit pede pœna claudo*. And whereas Epicurus did object that evil men sometimes escape punishment a long time; *Plutarch* (whose works have esteemed to be amongst the most excellent of Humane Writings) has a notable Treatise, the design whereof is to vindicate divine Justice in this matter. Many remarkable Examples to our present purpose have happened in *New England*, and more I shall at present take notice of. All

men that are acquainted therewith, observe the blasting rebukes of providence upon the late *Singing and Dancing Quakers*, in signal Instances, two or three of which may be here Recorded, that so others may hear and fear and do no more so wickedly.

The first instance, shall be that which concerns the unhappy man that was Murdered in *Long-Island*, of which a good hand in those parts, in a Letter bearing Date, *Decemb.* 12. 1681. writes as follows. There went down about a Moneth since three mad *Quakers*, called *Thomas Cafe's* Crew, one man named *Dunbar*, belonging to *Nevv-Jersie*, and two Women with him belonging to *Oyster Bay*; these went down to *Southfield*, where they meet with *Samuel Shoale* of *Fairfield*, the most Blasphemous Villain, that ever was known in these parts. These joyning together with some other Inhabitants of *Southfield* of the same spirit, these went into their company a young [illegible] to the *Quakers* house [illegible] Dancing [illegible] Diabolical [illegible] and to Dance, and [illegible]

of joy; and to cry out upon all others as Devils, that were not of their Religion; which also they do frequently: when the said *Harris* manifested these signs of Conversion, as they accounted it; they solemnly accepted of him as one of their company; and *Banks* or *Denham* (for I have forgotten which of the two) gave him this promise, *that hence forward his Tongue should be as the Pen of a ready Writer, to declare the praises of their Lord.* After this, the young man who was sober and composed before, ran up and down, *Singing Joy*, and calling such Devils as should say any thing in way of opposition: and said his Father was a Devil that begat him. Quickly after he went from the Town of *South-bold*, to a Farm belonging to that Town, to the house of a *Quaker* of the same spirit, and went to bed before the rest of the Family, and when a young man of the same house went to go to bed to him, he told him that he must get up, and go to *South-bold* that night, where he had left *Banks* and the rest; the young man endeavoured to perswade him to lie still till day, but he would not, but got up, and went away; after some time he was missed, and enquiry made for him, but he could not be heard of, only his Hat, and

Gloves,

Gloves, and Neck-cloth was found in the Road from the Farm to the Town. And two dayes after, *Banks* looking into a Bible, ſuddenly ſhut it again, crying out, his friend *Harris* was dead; the next day he was found by the Sea ſide, about a quarter of a mile from the place, where his hat and other things were found, but out of the road, with three holes like ſtabs in his throat, and no Tongue in his Head, nor the leaſt ſign thereof, but all was clear to his Neck-bone within, his mouth cloſe ſhut, one of his Eyes hanging down upon his cheek out of his head, the other ſunk ſo deep in his head that at firſt it ſeemed quite out, but was whole there. And Mr. *Joſhua Hobart*, who was one of them to view his dead Body, told me that there was no ſign of any Tongue left in his Mouth, *ſuch was the end of that Tongue which had the promiſe of being as the Pen of a ready Writer.* Further the night after he was buried, Captain *Young* (who is high Sheriff and chiefly concerned in looking after the buſineſs) as he told me himſelf, being in bed, in the dead of the night, was awakened by the voice of this *Harris*, calling to his Window very loud, requiring him to ſee that juſtice was done him; This voice came three times in that

night; the next night when he was asleep, it came into his house, close to his Bed-side, and called very loud, asking him if he heard him, and awaked him. Thus concerning that Tragical Story.

An intelligent and credible person living upon that Island, in a Letter, Dated *September* 4. 1683. adds as follows; There was about four years since, by some of the same crew, another attempt made amongst us, which was also attended with the like providence, though not so fatal an issue; There was a young Woman, a Daughter of a Gentleman among us, who was howled into their Society, as *Harris* was, and quickly fell to railing on others, and then to raving, being in a dreadful condition, so that several persons of their Gang watched with her, and she was made wonderful strong, so that [illegible] them, and to break away from them. One of their own party newly [illegible] with them, told me that he was by at the night when they watched with her, and in the very darkness of the night, there heard a very doleful noise, like the groans of a young Child, as they were [illegible] her, which filled the [illegible] with [illegible] fearful Apprehensions, which [illegible]

young Woman heard, she violently brake from her Attendance, saying, *the Lord calls me, and I must go*, so in the dark she got from them, to the cry-ward as they supposed, and it was a good space of time before they could find her, and then she was as one affrighted, and bereaved of understanding, and continued so a space of time, sometimes ridiculous to behold, sometimes very awful, till such time as Justice *Wood* of *Huntington*, by the use of means recovered her, which her *Quaking Friends* notwithstanding their brags could not do; so that I heard her Husband say, *that he was convinced that the Devil was among them.* Thus, Providence was at this time fearful among us, yet since both that Woman and her Husband are raising *Quakers*, and do Hum and Revile as the rest of them, though several forlook their Society upon this account. Thus Hee

That which was perpetrated by that woful Generation of *Quakers*, no longer since then the last Summer at *Flushing* Colony, is horrid to be related. [illegible] will make appear unto all Men, that *Quakers* are under the [illegible] of Satan. I think my self bound to [illegible] the World, that are many [illegible] a Man calling under the name of *Jan-*

than

thew Dunew (alias *Singletary*) a *Singing Quaker*, drew away the Wife of one of *Marshfield* to follow him; Also one *Mary Ros* falling into their company, was quickly possessed with the Devil, playing such Frentick and Diabolical tricks, as the like hath seldom been known or heard of. For she made her self naked, burning all her Clothes; and with infinite Blasphemy said that she was Christ, and gave names to her Apostles, calling *Dunew* by the name of *Peter*, another by the name of *Thomas*, declaring that she would be dead for three dayes, and then rise again; and accordingly seemed to die; and while she was pretendedly dead, her Apostle *Dunew* gave out, that they should see glorious things after her Resurrection. But that which she then did, was, she commanded *Dunew* to Sacrifice a Dog. The Man and the two Women *Quakers* Danced naked together, having nothing but their Shirts on. The Constable brought them before the Magistrats in *Plimouth*, where *Ros* uttered such prodigious Blasphemy as is not fit to be mentioned. *Dunew* fell down like a dead Man upon the floor, and so lay for about an hour, and then came to himself. The Magistrats demanding the reason of his strange actings, his Answer was, that *Mary Ros* had [illegible]

had no power to resist. Thus when Men will not receive the Truth in the love of it, the righteous Judgement of God sends upon them *the efficacy of Error*, that they shall believe a lie. That the *Quakers* are some of them undoubtedly possessed with Evil and Infernal Spirits, and acted in a more than ordinary manner by the inmates of Hell, is evident, not only from the related Instances, but by other awful Examples which might be mentioned. They are indeed to be pitied, in that they themselves know not that an Evil Spirit doth possess and act them. Yet others should from that consideration dread to come among such Creatures, lest haply the Righteous God suffer Satan to take possession of them also. Memorable and marvelous is that Relation published this last year, by Dr. *Henry More*, in his addition to *Mr. Glanvil's Collections*, Page 58. *&c.* wherein a true and faithful account is given of a Man whose Name is *Robert Chamberlain*, living at *Bolsham* in *Cambridgeshire*, who was for some time entangled in *Quakerism*, and then an Infernal Spirit spake in him, pretending to be an Angel of Light. Inasmuch as there is (so far as I have heard) but one of those Books in the Country; I suppose it will be a service to the Truth, and may (if the Lord please

to

to add his blessing) tend to reclaim some from the error of their way, and to deter those from *Quakerism* who have through the temptations of Satan any inclinations thereunto, if that notable History should be more divulged; I shall therefore here insert it. And thus it was, Dr. *Templar* (the Minister in *Balsham*) perceiving that *Robert Churchman* was in danger of being poysoned and seduced by the papers which the *Quakers* had been dispersing in that place, desired him, that when any of their Books came to his hands, he might have the perusal of them. Which being granted, he [illegible] that it would be very convenient [illegible] the person who had given him that Book [illegible]uld be present when they considered it together. This also was consented to. When the *Quaker* came, a special subject of the Discourse was, *Whether the Scripture is to be owned as a Rule*: This the *Quaker* denied, asserting that the Rule was within them. Hereupon Dr. *Templar* desired *Churchman* to take notice, that the *Quakers* did not own the Scriptures to be their Rule, which before this Conference he would not believe concerning them. The next time he met with his Brother *Thomas Churchman*, he acquainted him with the Conference which had been in Dr. *Templar's* House

House, and said for his part he would not be of that Religion which did disown the Scripture to be the Rule. Not long after, the Wife of the forementioned *Quaker* coming to his House to visit his Wife, he met her at the door, and told her she should not come in, intimating that her visit would make division betwixt them. After some Parley the *Quakers* Wife spake unto him in these words, *Thou wilt not believe unless thou see a Sign, and thou mayest see some such.* Within a few nights after, *Robert Churchman* had a violent Storm upon the room where he lay, when it was very [illegible] in all other parts of the Town, a [illegible] within him, as he was in Bed, spake [illegible], and bid him *Sing Praises, Sing Praises*; telling him, that he should see the Glory of the *New Jerusalem*; about which time a *glimmering Light* appeared all about the room. Toward the morning the *Voice* commanded him to go out of his Bed naked, with his Wife and Children. They all standing upon the Floor, the *Spirit* making use of his Tongue, bid them to lie down and put their Mouthes in the dust. which they did accordingly. It likewise commanded them to go and call his Brother and Sister, that they might see the *New Jerusalem*, to whom he went naked about half a mile.

When

When he had delivered his Meſſage, that which ſpake within him to denounce wrath againſt them, and declare that Fire and Brimſtone would fall upon them, as it did upon *Sodom* and *Gomorrah*, if they did not obey; and ſo he returned to his own houſe. Where upon the Floor of a low room, he ſtood about three or four hours. All that while he was acted in a very unuſual manner, ſometimes the *Spirit within* forced him to *Sing*, ſometimes to Bark like a Dog. When his Brother and Siſter who followed him were very importunate with him to reſiſt it, it bid him to kill them, making uſe of theſe words, *Theſe my Enemies which would not that I ſhould Reign over them, bring them and ſlay them before my face.* It made him to utter with great readineſs many places of Scripture, which he had no knowledge of before. The drift of what was ſpoken, was to perſwade him to comply with the *Quakers*, and it named ſome which lived in the Neighbouring Towns. About three or four hours being thus ſpent, he came to himſelf, and was able to give a perfect account of what had befallen him.

Several nights after, the ſame trouble returned upon him. His Wife was tortured with extraordinary pains; the Children which

which lay in the room, complained that their Mouthes were ſtopped with Wool as they were in Bed. The diſturbance was ſo great, that he had thoughts of leaving his Houſe for a time, and made it his deſire to be at Dr. *Templars*; who prevailed with him not to be ſo ſudden in his removal, but to make ſome further Trial. It pleaſed God upon a continuation with him in Prayer every day in the houſe, that he was at laſt perfectly free from all moleſtation. The *Quakers* hearing of his condition, gave it out, that the power of God would come upon him again, and that the Wound was but skinned over by the Prieſt. Which made Dr. *Templar* the more importunate with him to keep cloſe to the Publick Worſhip of God, and to have nothing to do with them or their Writings. Which direction he followed till *November* 1661. and then peruſing one of their Books, a little after upon the tenth day of that Moneth his troubles returned. A voice within him began to ſpeak to him after the former manner. The firſt Sentence which it uttered was, *Ceaſe thou from Man, whoſe breath is in his Noſtrils, for wherein is he to be accounted.* The deſign which he diſcerned it did aim at, was to take him off from comeing to the Church (where he had been that day)

day) and from hearing the Word of God. It ſuggeſted ſeveral other Scriptures in order to the perſwading of him to a compliance with the *Quakers*, and told him, that it would ſtrive with him as the Angel did with *Jacob*, until the breaking of the Day, at which time it left him. The two next nights it gave him the ſame moleſtation, ſaying, it muſt be with him as it was with *David*, who *gave no ſleep to his eyes, nor ſlumber to his eye-lids, until he found a place for the Lord, an habitation for the mighty God of Jacob.* Upon Wedneſday at night he was very peremptory in his reſiſting of it. When it began to ſolicit him, he replied, that he ſaw it was a Spirit of deluſion, which he would not obey. Upon which the Spirit denounced a Curſe againſt him in theſe words, *Go ye Curſed into everlaſting fire*, and ſo left him with a very great heat in his Body. After this, he was in his own apprehenſion in a very comfortable condition, and while he was conſidering what had hapned, a voice within him ſpake to him, ſaying, That the Spirit which was before upon him was a Spirit of Deluſion, but now the true Spirit of God was come into him. It acquainted him, that the Doctrine of the Trinity was true, and that God had an Elect People, and that thoſe whom the Father Elected

the

the Son hath Redeemed, and when Christ Redeemeth, the Holy Ghost Sanctifieth, and told him that the Minister of the Town would further instruct him about the truth of these things. Upon Thursday morning about break of day, it set him upon his knees as he was in bed, and bid him Farewel. The same day it came upon him in the field as he was going to, and coming from the Market, & pressed upon him to believe that it was the good Spirit which he was acted with, which he still doubted of. One night that week amongst many Arguments which it used to that purpose, it told him if he would not believe without a sign, he might have what sign he would. Upon that *Robert Churchman* desired, if it was a good Spirit, that a Wier-Candlestick which stood upon the Cup-board might be turned into Brass, which the Spirit said he would do. Presently there was a very unsavoury smell in the Room, like that of the snuff of a Candle newly put out; but nothing else was done towards the fulfilling of the promise. Upon the Lords Day following, he then attending the publick Worship of God, it came upon him. When the Chapters were named, he turned to them in his Bible, but was not able to read. When the Psalm was Sung, he could not pronounce

a ſyllable. Upon Monday morning his Speech was wholly taken away from him. When the Miniſter in that place came to him, and asked him how it was with him, he moved his head towards him, but was not able to ſpeak; the Miniſter waited an hour or two in the Room, hoping that his Speech might have returned unto him, and that he might have gained from him ſome account of his condition. But finding no alteration, he deſired thoſe who were preſent to joyn with him in Prayer. As they were Praying *Churchman*'s Body was with much violence thrown out of Bed, and then with great vehemency he called to the Miniſter Dr. *Templar* to hold his tongue. When Prayer was done, his Tongue was bound as before, till at laſt he broke out into theſe words: *Thine is the Kingdom, Thine is the Kingdom*; which he repeated (as was judged) above an hundred times. Sometimes he was forced into extream Laughter, *ſometimes into Singing*, his hands were uſually imployed in beating his Breaſt. All of them who ſtood by, could diſcern unuſual heavings in his Body. This Diſtemper did continue towards the morning of the next day, and then the voice within him ſignified to him that it would leave him, bidding him get upon his Knees

in

in order to that end, which he did, and then presently he had a perfect command of himself.

When Dr. *Templer* came to him, he gave a sober account of all the passages of the day before, having a distinct remembrance of what the Spirit forced him to do, and what was spoken to him by those that stood by. In particular he told the Doctor that he was compelled to give him that disturbance in Prayer, before-mentioned; the Spirit using his Limbs and Tongue, as it pleased, contrary to the inclination of his own mind.

Upon the Thursday following, the Spirit began to rage after its former manner, as Dr. *Templer* was at Prayer with him, it was very discernable how it wrought upon his Body, forced him to grate his Teeth, and draw his Mouth awry. He told the Minister after he had done, that it bid him to denounce woe against him. It pleased God upon continuance in prayer with him, at last to release him of all his trouble, and so far to make it advantagious to him and to his Wife, and some others, which were too much byassed with the Principles of the *Quakers*, that now they have a perfect dislike of that way, and do diligently attend upon the publick Worship of God.

Thus concerning this ſtrange but true Relation. We may by this judge whoſe Servants the ſinging *Quakers* are; and what Spirit doth powerfully breath in, and act thoſe miſerable and deluded *Enthuſiaſts*.

But I ſhall ſay no more to the *Quakers* at preſent; only pray that ſuch of them as have not *ſinned unto Death*, may have their eyes opened, and (if poſſible) be delivered out of the ſnares of Satan, *by whom they are taken Captive at his will.*

It hath been by many obſerved, that Men addicted to horrid Curſings and Execrations, have pulled down the imprecated vengeance of Heaven upon themſelves. Sundry very awful Examples of this kind have lately happned; I ſhall here mention one or two.

The hand of God was very *Remarkable*, in that which came to paſs in the *Narraganſet Country* in *New-England*, not many weeks ſince. For I have good Information, that on *Auguſt* 28. 1683. A Man there (viz. *Samuel Wilſon*) having cauſed his Dog to miſchief his Neighbours Cattle, was blamed for ſo doing. He denied the fact with imprecations, wiſhing that he might never live from that place if he had ſo done. His Neighbour being troubled at his denying the matter, [illegible] proved

proved him, and told him he did very ill to deny what his Conscience knew to be truth. The *Atheist* thereupon used the Name of God in his Imprecations; saying, *He wished to God he might never stir out of that place, if he had done that which he was charged with.* The words were scarce out of his mouth before he sunk down dead, and never stirred more; a Son in Law of his standing by and catching him as he fell to the ground.

A thing not unlike to this hapned (though not in *New-England* yet) in *America*, about a year ago. For in *September* 1682. A man at the Ile of *Providence* belonging to a Vessel whereof one *Willery* was Master, being charged with some deceit in a matter that had been committed to him, in order to his own Vindication, horridly wished, *that the Devil might put out his eyes, if he had done as was suspected concerning him.* That very night a Humor fell into his Eyes, so as that within a few dayes he became stark blind. His company being astonished at the Divine hand which thus conspicuously and signally appeared, put him ashore at *Providence*, and left him there. A Physitian being desired to come to his Cure, hearing how he came to lose his sight, refused to meddle with him. This relation I lately received from credible

persons, who knew and have often seen the Man whom the Devil (according to his own wicked wish) made blind, through the dreadful and righteous judgement of God.

Moreover, that worse than brutish sin of *Drunkenness*, hath been witnessed against from Heaven by *severe and signal Judgments*. It was a sign of the fearful Wrath of God, upon that notorious Drunkard, at a place called *Seatucket* in *Long-Island*; who as he was in Drink, fell into the Fire (the People in the House then being in Bed and asleep) and so continued for some considerable time, until he received his Deaths wound. At his first awakening he roared out *Fire! Fire!* as if it had been one in Hell, to the great astonishment of all that heard him. One in the House flung a pail of Water on him to quench his Clothes, but that added to his torment; so he continued yelling after an hideous manner, *Fire! Fire!* and within a day or two died in great misery. And though this Drunkard died by fire, it is *Remarkable* that many of those who have loved drink, have died by water, and that at the very time when their understandings have been drowned with Drink. It is an awful consideration, that there have been at several times above forty persons in this Land, whose death hath

hath found in that woful plight, so that their immortal Souls have gone out of Drunken Bodies, to appear before God the Judge of all.

That *Remarkable Judgement* hath first or last fallen upon those who have sought the hurt of the People of God in *New-England*, is so notorious, as that it is become the observation of every Man. This *Israel* in the Wilderness hath eat up the Nations his Enemies, he hath broke their Bones, and pierced them through with his Arrows. Some Adversaries have escaped longer unpunished than others; but then their ends have been of all the most woful, and tragical at last. I shall instance only in what hath lately come to pass, with respect unto the Heathen who rose up against us, thinking to swallow us up quick, when their Wrath was kindled against us. Blessed be the Lord, who hath not given us a prey to their Teeth. The Chieftains amongst them were all cut off, either by Sword or Sickness in the War time, excepting those in the Eastern parts, whose Ring-leaders outlived their fellows; but now God hath met with them. There were in special two of those *Indians*, who shed much innocent Blood, *viz. Simon* and *Squando*.

As for bloody *Simon*, who was wont to boast of the Mischiefs he had done, and how he had treacherously shot and killed such and such *English-men*, he died miserably the last Winter. Another *Indian* discharging a Gun hapned to shoot *Simon*, so as to break his Arm. After which he lived two years, but in extremity of pain, so as that the *Indians* when enquired of, how *Simon* did; their usual Answer was *Worse then Dead*. He used all means that Earth and Hell (for he betook himself to *Pewaws*) could afford him for his recovery, but in vain. Thus was the wickedness of that Murtherer at last returned upon his own head.

Concerning *Squando*, the *Sachem* of the *Indians* at *Saco*; the Story of him is upon sundry accounts *Remarkable*. Many years ago he was sick, and near unto death, after which he said, that one pretending to be the *English-mans* God, appeared to him in form of an *English Minister*; and discoursed with him, requiring him to leave off his drinking of *Rum*, and religiously to observe the Sabbath day, and to deal justly amongst Men, withal promising him that if he did so, then at death his Soul should go upwards to an happy place; but if he did not obey these commandments, at death his Soul should go

down-

downwards, and be for ever miserable. But this pretended God said nothing to him about *Jesus Christ*. However, this *Apparition* so wrought upon *Squando*, as that he left his Drunkenness, and became a strict observer of the Sabbath day; Yea, so as that he alwayes kept it as a day of Fast, and would hear the *English Ministers* Preach, and was very just in his dealing. But in the time of the late *Indian War*, he was a principal Actor in the bloody Tragedies in that part of the Countrey. The last year the pretended *English-mans God*, appeared to him again, as afore, in the form of a Minister, requiring him to kill himself, and promising him that if he did obey, he should live again the next day, and never die more. *Squando* acquainted his Wife, and some other *Indians* with this new Apparition. They most earnestly advised him not to follow the murderous Counsel which the *Spirit* had given. Nevertheless, he since hath Hanged himself, and so is gone to his own place. This was the end of the Man that disturbed the Peace of *New-England*.

CHAP.

CHAP. XII.

An Account of some Remarkables *at* Norwich *in* New-England: *Special Answers of Prayer made in that place. That People marvellously preserved. The scandalous miscarriage of one so over-ruled by Providence, as to be an occasion of the Conversion of several others. A further account of some personal Deliverances in* Norwich. *Concerning sudden Deaths which have hapned in* New-England.

THere is lately come to my hand an account of some *Remarkables*, which have hapned at *Norwich* in *New-England*, drawn up by Mr. *Fitch*, the Judicious and eminently Faithful Pastor of the Church in that place; which that others may be incouraged to follow his Example, in observing, and recording the special Works of Divine Providence, I shall here insert, as I received it, and so hasten to finish this Essay. It is that which follows.

Remarkable Providences at Norwich.

'1. Many times the Heavens have been 'shut up but God hath answered our Prayers

in sending Rain, and sometimes so speedily and so plentifully after our seeking the Lord by Fasting and Prayer, that the Heathen, now for more than twenty years upon occasion of want of Rain, will speak to us to call upon the Name of the Lord our God: one especial Instance of this kind I have already given, and is upon Record in the History of the War with the Indians in *New-England*.

2. Many among us have been in more than ordinary hazard by *Rattle-Snakes*: some have set their feet upon them, some have been bitten by them upon the skin, and one as he was stooping down to drink at a Spring of Water, spied a *Rattle-Snake* within two foot of his head rising up against him: thus manifold wayes in danger by this Venimous Creature, and yet none of us have suffered any harm, but only one was bitten in the finger, and in a short time perfectly healed.

3. In the time of the Wars with the Indians, we were not only preserved from the Heathen in the midst of the Heathen, but by the Lords making some of them to be a Wall of Defence unto us.

were saved by a Destroying means.

And at this time the Providence of God was very remarkable in preserving many of our People, in one of our Garrisons, who were driven to Garrison several Houses, and the House of which now I speak, did contain about sixty persons; and in this House one of the Souldiers taking a Gun Loaden with Bullets into his hand, as he stood in a lower Room, the Lock being half bent, and he holding the Gun right upwards, the Gun was Discharged, though many People were in the Chamber, yet none of them suffered any harm, because Providence did send the shot into the Summer, that piece of Timber which is the support of the Chamber.

Also one in the same House, looking with a Candle under a Bed for something he wanted, fired some Flax, which filled the Room with Flame and Smoke, and two small Children lay sleeping in the per, but were preserved from the fire, or any harm by the throng of People in the Room, at length one of the Children was taken up by one of the Men with a purpose of throwing it out of the Chamber

'Window, but at that very moment there was 'such an abatement of the Flame, and hope 'that the worst of the danger was past, that 'he held the Child in his Arms; and yet 'presently after the fire brake out again in 'the uppermost Room in the House, nigh to 'a Barrel of Gun-powder: but some were 'guided, strengthened and succeeded in their 'endeavour, to the extinguishing the fire; so 'that the Lives, and Limbs, and Goods of all 'these was preserved by the good hand of 'God, who doth wonderfully when we know 'not what to do.

'4. One of the Children of the Church 'grown up, (though not in full Communi-'on) was left to fall into a most notorious 'abominable practice, which did occasion 'the Church to meet and humble their Souls 'by Fasting and Prayer, and at this time in 'the Sermon and Prayer, It was Declared, 'that the Lord had determined either to bring 'our Children nearer to him, or not to suffer 'them to live out of full communion with his 'Church, or else he would in his Anger leave 'them to such Abominations as shall cut 'them off from his Church: And since this 'time, many young People have by the grace 'of the Lord been prepared for full Commu-

nion

'nion, and have taken hold of the Cove-
'nant, confessing, that they have felt the im-
'pression of that Word upon that abashing
'occasion spoken: And thus the fall of one
'hath been the rising of many. Where sin
'abounds, the Lord can make Grace to su-
'perabound.

Concerning some Personal Deliverances.

'There was a Young-man endeavouring
'to subdue a young Horse; and a Rope at
'one end of it was fastned about the Horses
'neck, but the Horse running with great
'speed, the other end of the Rope caught
'the Foot of this Young Man, as in a snare,
'and was so entangled therein, that he was
'drawn ten Rods upon his back in a very
'rough and uneven place of Land, he being
'utterly unable to free himself, and none at
'hand that could help him; and thus it be-
'ing come to this *Extremity*, the Horse of
'himself stood still, so long, and no longer
'time, than that the Young Man did clear
'his foot out of the Rope; and thus was
'Delivered out of the Danger, and suffered
'not a broken Bone, nor any considerable
'bruise or harm.

There

'there was another Young Man, who fat 'upon a plough-Beam, and ſuddenly his 'Cattle moving his Plough turned, and one 'of his Legs was entangled within the 'Plough, and the Plough-Irons preſſing hard 'againſt ſome part of his Body, but could 'not free himſelf; and the more he called 'to the Cattle, the more ſpeedily they mo-'ved, and thus was in danger of being torn 'in pieces; but in this extremity it was not 'long before the Cattle of themſelves ſtood 'ſtill.

'There was another Young Man, who 'did fall about ten foot from ſome part of 'the Mall Timber into deep Waters, and a 'place of many Rocks, a Stream very vio-'lent, and he was carried about eleven Rod 'down the Stream, where there was a great 'piece of Ice, and while he was in this con-'founded and amazed Poſture, his hand was 'guided to take hold of that Ice, and there 'to hold until one who ſaw him fall, did ad-'venture upon that Ice, and drew him out 'of the Waters, and thus they were both de-'livered.

'There was a very aged Man among us, 'who riding in his Cart over a River, and 'when the Cattle were coming out of the 'River, he endeavoured to come out of the Cart,

'Cart; but he did fall down so nigh to the 'Wheel, that it began to press hard against 'his Breast, and he only speaking to the 'Cattle they stood still, and ceased moving, 'till he was removed out of the danger, o'therwise, if they had moved a few Inches 'more, he had been prest to death.

Thus far is Mr. *Fitch's* Narrative. Had all others been as diligent in observing the Works of God, as this Worthy Person has, the account of *New-Englands Remarkables* would have been more full and compleat. But other things must be left for another attempt of this kind. I shall only add at present, That there have been many sudden Deaths in this Countrey, which should not pass without some Remark. For when such Strokes are multiplied, there is undoubtedly a speaking voice of Providence therein. And so it hath been with us in *New-England* this last year, and most of all the last Summer. To my observation in *August* last, within the space of three or four weeks, there were twelve sudden Deaths (and it may be others have observed more than I did) some of them being in respect of sundry Circumstances exceeding awful. Let me only add here, that sudden Death is not alwayes a Judgment

unto those who are taken out of an evil World: It may be a mercy to them, and a warning unto others, as the sudden Death of the Prophet *Ezekiels* Wife was. Many of whom the World was not worthy, have been so removed out of it. *Moses* died suddenly. And so have some excellent persons in this Countrey done. Governour *Eaton* at *New-Haven*, and Governour *Haines* at *Hartford* Died in their sleep without being sick. That Excellent Man of God Mr. *Norton*, as he was walking in his House in this *Boston*, was taken with a *Syncope*, fell down Dead, and never spake more. The like has happed to other Servants of God in other parts of the World. Famous Mr. *Vines*, on a Lords Day after he had Preached and Administred the Sacrament, went to Bed well, and went to Heaven that night. Nor is there any rule or reason for Christians to pray absolutely against sudden Death. Some Holy Men have with submission to the Will of the most High, desired and prayed for such a Death. So did Mr. *Cotton*, and God gave him his desire, for on *September* 21. 1656. having Preached twice that Day, and performed Religious Duties with his Family, he went to Bed and Died immediately. The like is reported by Dr. *Fuller*, in his Church History, concerning

cerning that *Angelical Man* Mr. *Brightman*, who would often pray, (if God saw fit) that he might die rather a sudden than a lingring Death, and so it came to pass. For as he was Travelling in the Coach with Sr. *John Osborne*, and reading of a Book (for he would lose no time) he was taken with a Fainting Fit, and though instantly taken out in the Arms of one there present, and all means possible used for his Recovery, he there Died, *August* 24. 1607. The Learned & Pious *Wolfius* (not the Divine who has written Commentaries on several parts of the Scriptures; but he that published *Lectionum Memorabilium & Reconditarum Centenarios*) On *May* 23. 1600. being in usual Health, was, after he had Dined, surprised with a sudden illness, whereof he Died within a few hours. That Holy Man *Jacobus Faber*, who did and suffered great things for the Name of Christ, went suddenly into the silent Grave: On a Day when some Friends came to visit him, after he had courteously entertained them, he laid himself down upon his Bed to take some Repose; and no sooner shut his Eyes, but his Heaven-born Soul took an flight into the World of Souls.

The Man who being in Christ, shall always be doing something for God, may

had Death welcome when ever it shall come, be it never so soon, never so suddenly.

גדולים מעש יהוה חשוים לכל חפציהם

תם

ERRATA.

PAge 91. Line 17. for *Let* 48. read *Let.* 38. p. 105. l. 3. r. *bis pseudodoxia.* p. 168. l. 15. for *those* r. *these.* p. 172. l. 15. for *so* r. *see.* p. 173. l. *ult.* r. *Horstius.* p. 200. l. 22. dele *were.* p. 204. l. *ult.* r. *goodly.* p. 254. l. *ult.* for *any* r. *away.* p. 263. l. 8. r. *Serrarius.* p. 269. l. *ult. before if add* 5 p. 273. l. 9. r. *Stephen.* p. 276. l. 35. for *that is* r. *is that,* p. 289. l. 7. *after Instances should have been a full point.* p. 298. l. 24. r. *Dalbylay.* p. 299. l. 20. for *butter* r. *bitter.* p. 324. l. 13. for *proceed* r. *precede.* p. 341. l. 3. r. *Thomas.*

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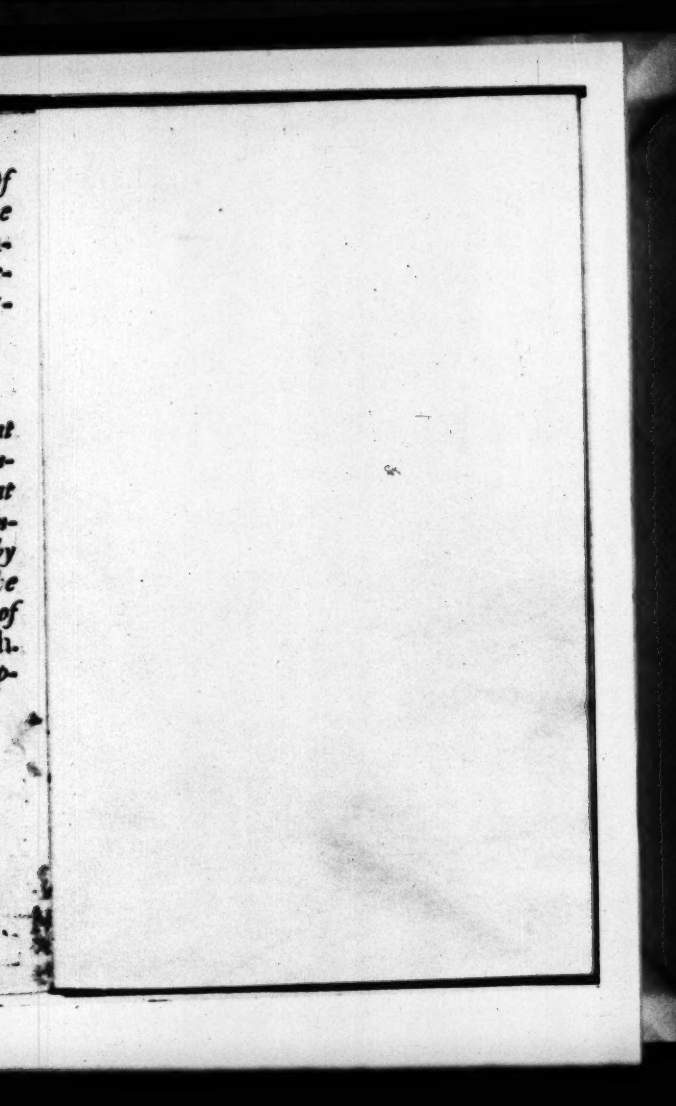
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FINIS.





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UNDER THE WILL OF

JOSEPH J. COOKE

OF

PROVIDENCE, R. I.

---

22 Dec. 1883.

AN ESSAY For the RECORDING of ILLUSTRIOUS Providences,

Wherein an Account is given of many Remarkable and very Memorable Events, which have happened in this laſt Age;

Eſpecially in *NEW-ENGLAND.*

By *INCREASE MATHER,* Teacher of a Church at *Boſton* in *New-England.*

Pſal. 107.5. *Oh that men would praiſe the Lord for his goodneſs, and for his wonderful works to the Children of Men.* Pſal. 145.4. *One Generation ſhall praiſe thy works to another, and ſhall declare thy mighty acts.*

BOSTON IN NEW-ENGLAND Printed by *Samuel Green* for *Joſeph Browning,* And are to be ſold at his Shop at the corner of the *Priſon Lane.* 1684.

Another thing which cauſed a noiſe in the Countrey, and wherein Satan had undoubtedly a great influence, was, that which hapned at *Groton*. There was a Maid in that Town (one *Elizabeth Knap*) who in the Moneth of *October*, Anno. 1671. was taken after a very ſtrange manner, ſometimes weeping, ſometimes laughing, ſometimes roaring hideouſly, with violent motions and agitations of her body, crying out *Money, Money*, &c. In *November* following, her Tongue for many hours together was drawn like a ſemicircle up to the roof of her Mouth, not to be removed, though ſome tried with their fingers to do it. Six Men were ſcarce able to hold her in ſome of her fits, but ſhe would skip about the Houſe yelling and looking with a moſt frightful Aſpect. *December* 17. Her Tongue was drawn out of her mouth to an extraordinary length; and now a *Dæmon* began manifeſtly to ſpeak in her. Many words were uttered wherein are the *Labial Letters*, without any motion of her Lips, which was a clear demonſtration that the voice was not her own. Sometimes Words were ſpoken ſeeming to proceed out of her throat, when her Mouth was ſhut. Sometimes with her Mouth wide open, without the uſe of any of the Organs of ſpeech. The things then uttered

tered by the Devil were chiefly Railings and Revilings of Mr. *Willard* (who was at that time a Worthy and Faithful Paſtor to the Church in *Groton.*) Alſo the *Dæmon* belched forth moſt horrid and nefandous Blaſphemies, exalting himſelf above the moſt High. After this ſhe was taken ſpeechleſs for ſome time. One thing more is worthy of *Remark* concerning this miſerable creature. She cried out in ſome of her Fits, that a Woman, (one of her Neighbours) appeared to her, and was the cauſe of her Affliction. The Perſon thus accuſed was a very ſincere, holy Woman, who did hereupon with the Advice of Friends viſit the poor Wretch; and though ſhe was in one of her Fits, having her Eyes ſhut, when the innocent perſon impeached by her came in; yet could ſhe (ſo powerful were Satans Operations upon her) declare who was there, and could tell the touch of that Woman from any ones elſe. But the gracious Party thus accuſed and abuſed by a malicious Devil, Prayed earneſtly with and for the Poſſeſſed creature; after which ſhe confeſſed that Satan had deluded her; making her believe evil of her good Neighbour without any cauſe. Nor did ſhe after that complain of any Apparition or Diſturbance from ſuch an one. Yea, ſhe ſaid, that the Devil

Devil had himself in the likeneſs and ſhape of divers tormented her, and then told her it was not he but they that did it.

As there have been ſeveral Perſons vexed with evil Spirits, ſo divers Houſes have been wofully Haunted by them. In the Year 1679, the Houſe of *William Morſe* in *Newberry* in *New-England*, was ſtrangely diſquieted by a *Dæmon*. After thoſe troubles began, he did by the Advice of Friends write down the particulars of thoſe unuſual Accidents. And the Account which he giveth thereof is as followeth;

On *December* 3. in the night time, he and his Wife heard a noiſe upon the roof of their Houſe, as if Sticks and Stones had been thrown againſt it with great violence; whereupon he roſe out of his Bed, but could ſee nothing. Locking the Doors faſt, he returned to Bed again. About midnight they heard an Hog making a great noiſe in the Houſe, ſo that the Man roſe again, and found a great Hog in the houſe, the door being ſhut, but upon the opening of the door it ran out.

On *December* 8. in the Morning, there were five great Stones and Bricks by an *invisible hand* thrown in at the weſt end of the houſe

houſe while the Mans Wife was making the Bed, the Bedſtead was lifted up from the floor, and the Bedſtaff flung out of the Window, and a Cat was hurled at her; a long Staff danced up and down in the Chimney; a burnt Brick, and a piece of a weather-board were thrown in at the Window: The Man at his going to Bed put out his Lamp, but in the Morning found that the Saveall of it was taken away, and yet it was unaccountably brought into its former place. On the ſame day, the long Staff but now ſpoken of, was hang'd up by a line, and ſwung to and fro, the Man's Wife laid it in the fire, but ſhe could not hold it there, inaſmuch as it would forcibly fly out; yet after much ado with joynt ſtrength they made it to burn. A ſhingle flew from the Window, though no body near it, many ſticks came in at the ſame place, only one of theſe was ſo ſcragged that it could enter the hole but a little way, whereupon the Man puſht it out, a great Rail likewiſe was thruſt in at the Window, ſo as to break the Glaſs.

At another time an Iron Crook that was hanged on a Nail, violently flew up and down, alſo a Chair flew about, and at laſt lighted on the Table where Victuals ſtood ready for them to eat, and was likely to ſpoil all, only by

by a nimble catching they ſaved ſome of their Meal with the loſs of the reſt, and the overturning of their Table.

People were ſometimes Barricado'd out of doors, when as yet there was no body to do it: and a Cheſt was removed from place to place, no hand touching it. Their Keys being tied together, one was taken from the reſt, & the remaining two would fly about making a loud noiſe by knocking againſt each other. But the greateſt part of this *Devils* feats were his miſchievous ones, wherein indeed he was ſometimes Antick enough too, and therein the chief ſufferers were, the Man and his Wife, and his Grand-Son. The Man eſpecially had his ſhare in theſe *Diabolical* Moleſtations. For one vvhile they could not eat their Suppers quietly, but had the Aſhes on the Hearth before their eyes thrown into their Victuals; yea, and upon their heads and Clothes, inſomuch that they were forced up into their Chamber, and yet they had no reſt there; for one of the Man's Shoes being left below, 'twas filled vvith Aſhes and Coals, and throvvn up after them. Their Light was beaten out, and they being laid in their Bed with their little Boy betvveen them, a great ſtone (from the Floor of the Loft) vveighing above three pounds vvas throvvn upon the

Man's

mans ſtomach, and he turning it down upon the floor, it was once more thrown upon him. A Box, and a Board were likewiſe thrown upon them all. And a Bag of Hops was taken out of their Cheſt, wherewith they were beaten, till ſome of the Hops were ſcattered on the floor, where the Bag was then-laid, and left.

In another Evening, when they ſat by the fire, the Aſhes were ſo whirled at them, that they could neither eat their Meat, nor endure the Houſe. A Peel ſtruck the Man in the face. An Apron hanging by the fire, was flung upon it, and ſinged before they could ſnatch it off. The Man being at Prayer with his Family, a Beeſom gave him a blow on his head behind, and fell down before his face.

On another day, when they were Winnowing of Barley, ſome hard dirt was thrown in, ſitting the Man on the Head, and both the Man and his Wife on the back; and when they had made themſelves clean, they eſſayed to fill their half Buſhel but the foul Corn was in ſpite of them often caſt in amongſt the clean, and the Man being divers times thus abuſed was forced to give over what he was about.

On *January* 23 (in particular) the Man had

had an iron Pin twice thrown at him, and his Inkhorn was taken away from him while he was writing, and when by all his ſeeking it he could not find it, at laſt he ſaw it drop out of the Air, down by the fire: a piece of Leather was twice thrown at him; and a ſhoe was laid upon his ſhoulder, which he catching at, was ſuddenly rapt from him. An handful of Aſhes was thrown at his face, and upon his clothes; and the ſhoe was then clapt upon his head, and upon it he clâpt his hand, holding it ſo faſt, that ſomewhat unſeen pulled him with it backward on the floor.

On the next day at night, as they were going to Bed, a loſt Ladder was thrown againſt the Door, and their Light put out; and when the Man was a bed, he was beaten with an heavy pair of Leather Breeches, and pull'd by the Hair of his Head and Beard, Pinched and Scratched, and his Bed-board was taken away from him; yet more in the next night, when the Man was likewiſe a Bed; his Bed-board did riſe out of its place, notwithſtanding his putting forth all his ſtrength to keep it in; one of his Awls was brought out of the next room into his Bed, and did prick him; the clothes wherewith he hoped to ſave his head from blows were violently pluckt from thence. Within a night

or two after, the Man and his Wife received both of them a blow upon their heads, but it was so dark that they could not see the stone which gave it; the Man had his Cap pulled off from his head while he sat by the fire.

The night following, they went to bed undressed, because of their late disturbances, and the Man, Wife, Boy, presently felt themselves pricked, and upon search found in the Bed a Bodkin, a knitting Needle, and two sticks picked at both ends. He received also a great blow, as on his Thigh, so on his Face, which fetched blood: and while he was writing a Candlestick was twice thrown at him, and a great piece of Bark fiercely smote him, and a pail of Water turned up without hands. On the 28 of the mentioned Moneth, frozen clods of Cow-dung were divers times thrown at the man out of the house in which they were; his Wife went to milk the Cow, and received a blow on her head, and sitting down at her Milking-work had Cow-dung divers times thrown into her Pail, the Man tried to save the Milk, by holding a Piggin side-wayes under the Cowes belly, but the Dung would in for all, and the Milk was only made fit for Hogs. On that night ashes were thrown into the porridge which they had made ready for their Supper, so as that they

could not eat it; Aſhes were likewiſe often thrown into the Man's Eyes, as he ſat by the fire. And an iron Hammer flying at him, gave him a great blow on his back; the Man's Wife going into the Cellar for Beer, a great iron Peel flew and fell after her through the trap-door of the Cellar; and going afterwards on the ſame Errand to the ſame place, the door ſhut down upon her, and the Table came and lay upon the door, and the man was forced to remove it e're his Wife could be releaſed from where ſhe was; on the following day while he was Writing, a diſh went out of its place, leapt into the pale, and caſt Water upon the Man, his Paper, his Table, and diſappointed his procedure in what he was about; his Cap jumpt off from his head, and on again, and the Pot-lid leapt off from the Pot into the Kettle on the fire.

February 2. While he and his Boy were eating of Cheeſe, the pieces which he cut were wreſted from them, but they were afterwards found upon the Table under an Apron, and a pair of Breeches: And alſo from the fire aroſe little ſticks and Aſhes, which flying upon the Man and his Boy, brought them into an uncomfortable pickle; But as for the Boy, which the laſt paſſage ſpoke of, there remains much to be ſaid concerning him, and

a principal ſufferer in theſe afflictions: For on the 18. of *December*, he ſitting by his Grandfather, was hurried into great motions and the Man thereupon took him, and made him ſtand between his Legs, but the Chair danced up and down, and had like to have caſt both Man and Boy into the fire: and the Child was afterwards flung about in ſuch a manner, as that they feared that his Brains would have been beaten out; and in the evening he was toſſed as afore, and the Man tried the project of holding him, but ineffectually. The Lad was ſoon put to Bed, and they preſently heard an huge noiſe, and demanded what was the matter? and he anſwered that his Bed-ſtead leaped up and down: and they (*i. e.* the Man and his Wife) went up, and at firſt found all quiet, but before they had been there long, they ſaw the Board by his Bed trembling by him, and the Bed-clothes flying off him, the latter they laid on immediately, but they were no ſooner on than off; ſo they took him out of his Bed for quietneſs.

December 29. The Boy was violently thrown to and fro, only they carried him to the houſe of a Doctor in the Town, and there he was free from diſturbances, but returning home at night, his former trouble began

gan, and the Man taking him by the hand, they were both of them almoſt tript into the fire. They put him to bed, and he was attended with the ſame iterated loſs of his clothes, ſhaking off his Bed-board, and Noiſes, that he had in his laſt conflict; they took him up, deſigning to ſit by the fire, but the doors clattered, and the Chair was thrown at him, wherefore they carried him to the Doctors houſe, and ſo for that night all was well. The next morning he came home quiet, but as they were doing ſomewhat, he cried out that he was prickt on the back, they looked, and found a three-tin'd Fork ſticking ſtrangely there; which being carried to the Doctors houſe, not only the Doctor himſelf ſaid that it was his, but alſo the Doctors Servant affirmed it was ſeen at home after the Boy was gone. The Boys vexations continuing, they left him at the Doctors, where he remained well ſtill awhile after, and then he complained he was pricked, they looked and found an iron Spindle ſticking below his back; he complained he was pricked ſtill, they looked, and found Pins in a Paper ſticking to his skin; he once more complained of his Back, they looked, and found there a long Iron, a bowl of a Spoon, and a piece of a Panſheard. They lay down by him on the Bed, with the

Light

Light burning, but he was twice thrown from them, and the second time thrown quite under the Bed; in the Morning the Bed was tossed about with such a creaking noise, as was heard to the Neighbours; in the afternoon their knives were one after another brought, and put into his back, but pulled out by the Spectators; only one knife which was missing seemed to the standers by to come out of his Mouth: he was bidden to read his Book, was taken and thrown about several times, at last hitting the Boys Grandmother on the head. Another time he was thrust out of his Chair and rolled up and down with out cries, that all things were on fire; yea, he was three times very dangerously thrown into the fire, and preserved by his Friends with much ado. The Boy also made for a long time together a noise like a Dog, and like an Hen with her Chickens, and could not speak rationally.

Particularly, on *December* 26. He barked like a Dog, and clock't like an Hen, and after long distraining to speak, said, there's *Powel*, I am pinched; his Tongue likewise hung out of his mouth, so as that it could by no means be forced in till his Fit was over, and then he said 'twas forced out by *Powel* whom *Morse* looked upon as a Conjurer. He

He & the house also after this had rest till the ninth of *January*: at which time the Child, because of his intolerable ravings, lying between the Man and his Wife, was pulled out of Bed, and knockt vehemently against the Bed-stead Boards, in a manner very perillous and amazing. In the Day time he was carried away beyond all possibility of their finding him. His Grandmother at last saw him creeping on one side, and drag'd him in, where he lay miserable lame, but recovering his speech, he said, that he was carried above the Doctors house, and that *Powel* carried him, and that the said *Powel* had him into the Barn, throwing him against the Cart-wheel there, and then thrusting him out at an hole; and accordingly they found some of the Remainders of the Threshed Barley which was on the Barn-floor hanging to his Clothes.

At another time he fell into a Swoon, they forced somewhat Refreshing into his mouth, and it was turned out as fast as they put it in; e're long he came to himself, and expressed some willingness to eat, but the Meat would forcibly fly out of his mouth; and when he was able to speak, he said *Powel* would not let him eat: Having found the Boy to be best at a Neighbours house, the

Man

Man carried him to his Daughters, three miles from his own. The Boy was growing antick as he was on the Journey, but before the end of it he made a grievous hollowing, and when he lighted, he threw a great ſtone at a Maid in the houſe, and fell on eating of Aſhes. Being at home afterwards, they had reſt awhile, but on the 19 of *January* in the Morning he ſwooned, and coming to himſelf, he roared terribly, and did eat Aſhes, Sticks, Rug-yarn. The Morning following, there was ſuch a racket with the Boy, that the Man and his Wife took him to Bed to them. A Bed-ſtaff was thereupon thrown at them, and a Chamber pot with its Contents was thrown upon them, and they were ſeverely pinched. The Man being about to riſe, his Clothes were divers times pulled from them, himſelf thruſt out of his Bed, and his Pillow thrown after him. The Lad alſo would have his clothes plucked off from him in theſe Winter Nights, and was wofully dogg'd with ſuch fruits of Deviliſh ſpite, till it pleaſed God to ſhorten the Chain of the wicked *Dæmon*.

All this while the Devil did not uſe to appear in any viſible ſhape, only they would think they had hold of the Hand that ſometimes ſcratched them; but it would give them

the ſlip. And once the Man was diſcernably beaten by a Fiſt, and an Hand got hold of his Wriſt which he ſaw, but could not catch; and the likeneſs of a *Blackmore* Child did appear from under the Rugg and Blanket, where the Man lay, and it would riſe up, fall down, nod & ſlip under the clothes when they endeavoured to claſp it, never ſpeaking any thing.

Neither were there many Words ſpoken by Satan all this time, only once having put out their Light, they heard a ſcraping on the Boards, and then a Piping and Drumming on them, which was followed with a Voice, ſinging *Revenge! Revenge! Sweet is Revenge!* And they being well terrified with it, called upon God; the iſſue of which was, that ſuddenly with a mournful Note, there were ſix times over uttered ſuch expreſſions as *Alas! Alas! me knock no more! me knock no more!* and now all ceaſed.

The Man does moreover affirm, that a Seaman (being a Mate of a Ship) coming often to viſit him, told him that they wronged his Wife who ſuſpected her to be guilty of Witchcraft; and that the Boy (his Grandchild) was the cauſe of this trouble; and that if he would let him have the Boy one day, he would warrant him his houſe ſhould

be

be no more troubled as it had been; to which motion he conſented. The Mate came the next day betimes, and the Boy was with him until night; ſince which time his houſe he ſaith has not been moleſted with evil Spirits.

Thus far is the Relation concerning the *Dæmon* at *William Morſe* his Houſe in *Newbery*. The true Reaſon of theſe ſtrange diſturbances is as yet not certainly known: ſome (as has been hinted) did ſuſpect *Morſe*'s Wife to be guilty of Witchcraft.

One of the Neighbours took Apples which were brought out of that houſe and put them into the fire; upon which they ſay, their houſes were much diſturbed. Another of the Neighbours, cauſed an Horſe-ſhoe to be nailed before the doors, & as long as it remained ſo, they could not perſwade the ſuſpected perſon to go into the houſe; but when the Horſe-ſhoe was gone, ſhe preſently viſited them. I ſhall not here inlarge upon the vanity and ſuperſtition of thoſe Experiments, reſerving that for another place: All that I ſhall ſay at preſent is, that the *Dæmons* whom the blind Gentiles of old worſhipped, told their Servants, that ſuch things as theſe would very much affect them; yea, and that certain Characters, Signs and Charms would render

render their power ineffectual; and accordingly they would become ſubject, when their own directions were obeyed. It is ſport to the Devils when they ſee ſilly Men thus deluded and made fools of by them. Others were apt to think that a Seaman by ſome ſuſpected to be a Conjurer, ſet the Devil on work thus to diſquiet *Morſe*'s Family. Or it may be ſome other thing as yet kept hid in the ſecrets of providence might be the true original of all this Trouble.

A Diſturbance not much unlike to this hapned above twenty years ago, at an houſe in *Tedworth*, in the County of *Wilts* in *England*, which was by wiſe men judged to proceed from Conjuration.

'Mr. *Mompeſſon* of *Tedworth* being in '*March* 1661. at *Lungerſhall*, and hearing a 'Drum beat there, he demanded of the Bai-'liff of the Town what it meant, who told 'him, they had for ſome dayes been troubled 'with an idle Drummer, pretending Autho-'rity, and a Paſs under the hands of ſome 'Gentlemen. Mr. *Mompeſſon* reading his 'Paſs, and knowing the hands of thoſe Gen-'tlemen, whoſe Names were pretended to be 'ſubſcribed, diſcovered the Cheat, and com-'manded the Vagrant to put off his Drum, 'and ordered a Conſtable to ſecure him: but 'not long after he got clear of the Conſta-

ble. In *April* following, Mr. *Mompoſſon's* houſe was much diſturbed with Knockings, and with Drummings; for an hour together a *Dæmon* would beat *Round-heads and Cuckolds*, the *Tattoo* and ſeveral other points of War as well as any Drummer. On *November* 5. The *Dæmon* made a great noiſe in the Houſe, and cauſed ſome Boards therein to move to and fro in the day time when there was an whole room full of People preſent. At his departure, he left behind him a Sulphurous ſmell, which was very offenſive. The next night, Chairs walked up and down the Room; the Childrens Shoes were hurled over their heads. The Miniſter of the Town being there, a Bedſtaff was thrown at him, and hit him on the Leg, but without the leaſt hurt. In the latter end of *December*, 1662. They heard a noiſe like the jingling of Money, the occaſion of which was thought to be, ſome words ſpoken the night before, by one in the Family; who ſaid that *Faires* uſed to leave money behind them, and they wiſhed it might be ſo now. In *January* Lights were ſeen in the Houſe, which ſeemed blue and glimmering, and cauſed a great ſtiffneſs in the eyes of them that ſaw them. One in the room (by what Authority I cannot tell) ſaid, *Satan*, if the Drummer ſet thee a work

give three knocks and no more, which was done accordingly. Once when it was very ſharp ſevere Weather, the room was ſuddenly filled with a Noiſome ſmell, and was very hot though without fire. This *Dæmon* would play ſome naſty and many ludicrous fooliſh tricks. It would empty Chamber-pots into the Beds; and fill Porringers with Aſhes. Sometimes it would not ſuffer any light to be in the room, but would carry them away up the Chimney. Mr. *Mompeſſon* coming one morning into his Stable, found his Horſe on the ground, having one of his hinder legs in his mouth, and ſo faſtened there, that it was difficult for ſeveral men with a Leaver to get it out. A Smith lodging in the Houſe, heard a noiſe in the room, as if one had been ſhoeing an Horſe, and ſomewhat come as it were with a Pincers ſnipping at the Smith's Noſe, moſt part of the night. The Drummer was under vehement ſuſpicion for a Conjurer. He was condemned to Tranſportation. All the time of his reſtraint and abſence, the Houſe was quiet. See Mr. *Glanvil's* Collection of *Modern Relations*, P. 71. *&c.*

But I proceed to give an account of ſome other things lately hapning in *New-England*, which

which were undoubtedly præternatural, and not without Diabolical operation. The laſt year did afford ſeveral Inſtances, not unlike unto thoſe which have been mentioned. For then *Nicholas Deſborough* of *Hartford* in *New-England*, was ſtrangely moleſted by ſtones, pieces of earth, cobs of Indian Corn, *&c.* falling upon and about him, which ſometimes came in through the door, ſometimes through the Window, ſometimes down the Chimney, at other times they ſeemed to fall from the floor of the Chamber, which yet was very cloſe; ſometimes he met with them in his Shop, the Yard, the Barn, and in the Field at work. In the Houſe, ſuch things hapned frequently, not only in the night but in the day time, if the Man himſelf was at home, but never when his Wife was at home alone. There was no great violence in the motion, though ſeveral perſons of the Family, and others alſo were ſtruck with the things that were thrown by an inviſible hand, yet they were not hurt thereby. Only the Man himſelf had once his Arm ſomewhat pained by a blow given him; and at another time, blood was drawn from one of his Legs by a ſcratch given it. This moleſtation began ſoon after a Controverſie aroſe between *Deſborough* and another perſon, about a Cheſt of Clothes which

which the other ſaid that *Deſvercugh* did unrighteouſly retain: and ſo it continued for ſome Moneths (though with ſeveral intermiſſions.) In the latter end of the laſt year, when alſo the Man's Barn was burned with the Corn in it; but by what means it came to paſs is not known. Not long after, ſome to whom the matter was referred, ordered *Deſbercugh* to reſtore the Clothes to the Perſon who complained of wrong; ſince which he hath not been troubled as before. Some of the ſtones hurled were of conſiderable bigneſs; one of them weighed four pounds, but generally the ſtones were not great, but very ſmall ones. One time a piece of Clay came down the Chimney, falling on the Table which ſtood at ſome diſtance from the Chimney. The People of the Houſe threw it on the Hearth, where it lay a conſiderable time: they went to their Supper, and whileſt at their Supper, the piece of Clay was lifted up by an inviſible hand, and fell upon the Table; taking it up, they found it hot, having lain ſo long before the fire, as to cauſe it to be hot.

Another Providence no leſs Remarkable than this laſt mentioned, hapned at *Portſmouth* in *New-England*, about the ſame time: concerning

cerning which I have received the following account from a Worthy hand.

'On *June* 11. 1682. Being the Lords Day, 'at night ſhowers of ſtones were thrown 'both againſt the ſides and roof of the houſe 'of *George Walton*: ſome of the People went 'abroad, found the Gate at ſome diſtance 'from the houſe, wrung off the Hinges, and 'ſtones came thick about them: ſometimes 'falling down by them, ſometimes touching 'them without any hurt done to them, though 'they ſeemed to come with great force, yet 'did no more but ſoftly touch them; Stones 'flying about the room the Doors being ſhut. 'The Glaſs-Windows ſhattered to pieces by 'ſtones that ſeemed to come not from with-'out but within; the Lead of the Glaſs 'Caſements, Window-Bars, *&c.* being dri-'ven forcibly outwards, and ſo ſtanding bent. 'While the Secretary was walking in the 'room a great Hammer came bruſling along 'againſt the Chamber floor that was over his 'head, and fell down by him. A Candle-'ſtick beaten off the Table. They took up 'nine of the ſtones and marked them, and 'laid them on the Table, ſome of them being 'as hot as if they came out of the fire; but 'ſome of thoſe mark't ſtones were found 'flying about again. In this manner, about

'four hours ſpace that night: The Secretary 'then went to bed, but a ſtone came and 'broke up his Chamber-door, being put to '(not lockt) a Brick was ſent upon the like 'Errand. The aboveſaid Stone the Secreta-'ry lockt up in his Chamber, but it was fet-'ched out, and carried with great noiſe into 'the next Chamber. The Spit was carried 'up Chimney, and came down with the point 'forward, and ſtuck in the Back-log, and be-'ing removed by one of the Company to 'one ſide of the Chimney, was by an 'unſeen hand thrown out at Window. This 'trade was driven on the next day, and ſo 'from Day to Day, novv and then there 'would be ſome intermiſſion, and then to it 'again. The ſtones vvere moſt frequent 'vvhere the Maſter of the houſe vvas, vvhe-'ther in the Field or Barn, *&c.* A black 'Cat vvas ſeen once vvhile the Stones came, 'and vvas ſhot at, but ſhe vvas too nimble for 'them. Some of the Family ſay, that they 'once ſavv the appearance of an hand put 'forth at the Hall Windovv, throvving ſtones 'tovvards the Entry, though there vvas no 'body in the Hall the vvhile: ſometimes a 'diſmal hollovv vvhiſtling vvould be heard; 'ſometimes the noiſe of the trotting of an 'horſe, and ſnorting, but nothing ſeen. The

'Man

'Man went up the great Bay in his Boat to 'a Farm he had there, and while haling 'Wood or Timber to the Boat he was di- 'ſturbed by the Stones as before at home. He 'carried a ſtirrup iron from the houſe down 'to the Boat, and there left it; but while he 'was going up to the houſe, the iron came 'jingling after him through the Woods, and 'returned to the houſe, and ſo again, and at 'laſt went away, and was heard of no more. 'Their Anchor leapt over-board ſeveral times 'as they were going home and ſtopt the boat. 'A Cheeſe hath been taken out of the Preſs 'and crumbled all over the floor. A piece 'of Iron with which they weighed up the 'Cheeſe-preſs ſtuck into the Wall, and a 'Kittle hung up thereon. Several Cocks of 'Engliſh-hay mowed near the houſe, were ta- 'ken and hung upon Trees; and ſome made 'into ſmall whiſps, and put all up and down 'the Kitchin, *Cum multis aliis*, &c. After 'this manner, have they been treated ever 'ſince at times; it were endleſs to particu- 'larize. Of late they thought the bitterneſs 'of Death had been paſt, being quiet for 'ſundry dayes and nights: but laſt week were 'ſome Returnings again; and this week '(*Aug.* 2. 1682.) as bad or worſe than ever. 'The Man is ſorely hurt with ſome of the

"Stones that came on him, and like to feel "the effects of them for many dayes. Thus far is that Relation.

I am moreover informed, that the *Dæmon* was quiet all the laſt Winter, but in the Spring he began to play ſome ludicrous tricks, carrying away ſome Axes that were locked up ſafe. This laſt Summer he has not made ſuch diſturbances as formerly. But of this no more at preſent.

There have been ſtrange and true Reports concerning a Woman now living near the *Salmon Falls* in *Barwick* (formerly called *Kittery*) unto whom Evil Spirits have ſometimes viſibly appeared; and ſhe has ſometimes been ſorely tormented by inviſible hands: Concerning all which, an Intelligent Perſon has ſent me the following Narrative.

A Brief Narrative of ſundry Apparitions of Satan unto and Aſſaults at ſundry times and places upon the Perſon of Mary *the Wife of* Antonio Hortado, *dwelling near the* Salmon Falls: *Taken from her own mouth,* Aug. 13. 1683.

"In *June* 1682. (the day forgotten) at "Evening, the ſaid *Mary* heard a voice at the "door

'door of her Dwelling, saying, *What do you*
'*here?* about an hour after, standing at the
'Door of her House, she had a blow on her
'Eye that settled her head near to the Door-
'post, and two or three dayes after, a Stone,
'as she judged about half a pound or a pound
'weight was thrown along the house within
'into the Chimney, and going to take it up
'it was gone; all the Family was in the house,
'and no hand appearing which might be in-
'strumental in throwing the stone. About
'two hours after, a Frying-pan then hang-
'ing in the Chimney was heard to ring so
'loud, that not only those in the house heard
'it, but others also that lived on the other
'side of the River near an hundred Rods
'distant or more. Whereupon the said *Ma-*
'*ry* and her Husband going in a *Cannoo* over
'the River, they saw like the head of a man
'new-shorn, and the tail of a white Cat a-
'bout two or three foot distance from each o-
'ther, swimming over before the *Cannoo*, but
'no body appeared to joyn head and tail to-
'gether; and they returning over the River
'in less than an hours time, the said *Appari-*
'*tion* followed their *Cannoo* back again, but
'disappeared at Landing. A day or two
'after, the said *Mary* was stricken on her
'head (as she judged) with a stone, which